

REFORMED CHURCH MESSENGER

REMEMBER CHURCH PAPER DAY

*Next Sunday
December 8*

Good Reformed Church
people should be informed.

Read the "Messenger,"
and find out both what our
Church is doing and what we
ought to do.



(Above) — "Sunshine Class" of St. Peter's Reformed Sunday School, Rebersburg, Pa., J. N. Moyer, Teacher.

(When this picture was taken, seven members of the Class were absent.)

(To the left) — Catechetical Class of 1929 in the Tohickon (St. Peter's) Church, near Perkasie, Pa., the Rev. Samuel E. Moyer, pastor.

(Notice the separate doors for the two congregations which worship in this "union" Church.)



PHILADELPHIA, DECEMBER 5, 1929

ONE BOOK A WEEK

A GREAT SCIENTIST DEFENDS RELIGION

Always there is a feeling abroad that there is a conflict between science and religion. This feeling is fed from both the scientists and theologians. There are a lot of dogmatic theologians who condemn science as materialistic through and through, and a lot of equally dogmatic scientists who proclaim that the spiritual either does not exist in the universe, or if it does, is purely a product of material forces. Fortunately for both religion and science both camps contain wise, balanced, judicious, learned men, who speak after long and careful investigation and study—theologians, who, like Munger and Smyth, saw the contribution science had to make to religion, scientists like Le Comte and William North Rice, who found reality in religion as well as in science. As a matter of fact, no matter how emphatic some scientists are that science is the only credible source of truth, there are also some great minds who are convinced of the reality of the spiritual world. After a period of Huxley, Clifford and Tyndall, there comes the period of Lodge, Lord Kelvin, Millikan and Eddington.

If anything could dispel the illusion that the dogmatic materialists have it all their own way in science, it is a book that has recently made an unusual impression upon all thoughtful people: "The Nature of the Physical World," by Arthur S. Eddington (published by the Macmillan Co.) It has been widely hailed as the last word in real science on religion and disposes effectually of those self-styled

scientists who dismiss religion as having no claims on reasonable men.

The first fundamental point that Prof. Eddington develops is that science has its limitations. It can go just so far in its accounting of phenomena and there its measuring rod is of no further use. There are whole realms of personality, of thoughts, emotions, aspirations, spiritual realities, when its measuring rod is of no use: "You cannot supply such a scheme (natural law) to the parts of our personality which are not measurable by symbols, any more than you can extract the square root of a sonnet." He would say that it is absurd to apply mathematics to love, worship, ideals: "We have to build the spiritual world out of symbols taken from our own personality, as we build the scientific world out of the material symbols of the mathematician." The crudest anthropomorphic image or a spiritual deity can scarcely be so wide of the truth as one conceived in terms of metrical equations." Science can explain how the rosebud grows, but when it comes to explaining the ecstasy produced in the sensitive soul by the beauty of the rose, it has no word to say. Science can describe the mechanics of music, but to the question why music lifts certain souls into heaven, it has no answer.

The second fundamental contention of Professor Eddington is that the spiritual world is just as real as the material world. Dr. William P. Merrill, in a recent article, "Science Has Its Heretics," says, "Men speaking in the name of Science (with a large 'S,' of course) have not hesitated to declare that all that lies outside the range of scientific investigation is unreal and illusory, including in that sweeping gesture the life of the soul and all the 'realities' which religion cherishes. More and more the attempt has been pushed to explain all of life in terms of chemical or

physical process, and to rule out as unreal or unfounded all theories, convictions or conclusions based on the assumption that personality is a part of reality, and the knowledge of it real knowledge." To all this Professor Eddington gives the rebuke: Mind is as real as matter. The soul is as much an entity as a mountain. The sense of God is as real as the sense of the physical universe. The spiritual is as real as the material. One has as much evidence for belief in God as for belief in gravitation—at least the evidence is just as credible. Spiritual truths are based on as valid experience as is physical truth. One has no more right to call a spiritual experience an illusion than he has to call the experience of physical touch an illusion. Our author goes even further. He holds to the spiritual interpretation of the universe. Back of matter is spirit—perhaps it is itself spirit. More and more the scientists are discovering that matter is not dead, inert substance, but that even the atom itself is made up of whirling electrons. Motion, not death, is the very essence of matter itself.

Since the publication of this great work our author has given us another book, smaller in size and in simpler language, "Science and the Unseen World," in which the same truths are emphasized. It is a charmingly written book which the average reader will enjoy as much as the scholar. It rises to the height of poetry at times and is pervaded with a beautiful reverence toward the things of the spirit. I am glad it is having so wide a reading in both Europe and America. I found it a fascinating thing. One sentence gathers it all up. "Dismiss the idea that natural law may swallow up religion; it cannot even tackle the multiplication table single-handed."

—Frederick Lynch.

A MOVEMENT WITHOUT MONEY

Campaign for More Children in the Sunday School Should Be Kept Free from Usual Organization Methods

By William T. Ellis

Something must be done, and done quickly and with vigor, about the reported condition that less than half the children of the land are in Sunday Schools.

Protestants, Roman Catholics and Jews are alike concerned in the nation's present failure to give religious training to childhood and youth.

If any real Child Welfare work is to be done by President Hoover's Commission on Child Welfare it must be undergirt by the work of the Churches in planting moral and religious standards and impulses in the life of childhood.

A recent article proposing a five-year campaign for the doubling of Sunday School enrollment has been widely reprinted in the religious press. In some quarters active steps have been taken to put the plan into immediate effect. There is no division of opinion anywhere upon the fundamental importance of giving every child a fair chance to know the clear teachings of Scripture upon character and conduct. Any nation, community or Church that neglects the spiritual culture of its boys and girls is manifestly failing in a primary responsibility.

In our new zest to "do something about it," the old American bogey of organization at once arises. In one case, a new society has been proposed and a financial budget called for, to carry on an intensive activity for the promotion of an increase of attendance upon the Sunday School.

May it not be said, bluntly and even indiscreetly, that this is one movement which

should march without the shackles of over-organization or the load of money-raising? Not a man or woman anywhere should get a salaried job out of this effort to do with increased efficiency the Church's basic work. There is no necessity for new literature, or any other expense, except as legitimately provided by the local Sunday School, Church and denomination. If the task of recruiting the Sunday Schools to full strength cannot be done by the voluntary efforts of concerned Christians, it cannot be done at all.

Here is a situation that makes its ap-

TEARS

Passion with pity blent,
Gratitude of penitent,
Smile in eyes once blind,
Peace of bewildered mind,
Touch of the poor man's hand
Make a Messiah stand
And weep.

Yonder a city lies
Under morning skies,—
Bitterness uncured,
Spite and hate endured,
Cunning of church and state
Making men disconsolate,—
Asleep.

Mounting from soul to eyes
A lover's language flies
Utterly violent
In liquid testament.
And O, the thoughtless city!
And O, the boundless pity
So deep!

—Henry Linford Krause.

peal to every normal Christian, and to every normal parent. It must be remedied by local action. In every neighborhood there are children who receive no religious instruction; in the nation as a whole, their number exceeds the total of those already enrolled in Sunday Schools. Obviously, the indicated procedure is for the absentees to be found and brought in, mostly by other girls and boys, incited by their teachers, parents and pastors. The methods may be as varied as the ingenuity of concerned Christians can suggest, but the one objective is to get the boys and girls into the Sunday School.

Of course, the effect upon every Church will be vitalizing, even to the point of raising acute problems, such as those of additional teacher and accommodations. These problems should not be allowed to obscure the primary purpose, which is to bring young people into the Sunday School, and within the influence of the teaching of the Bible.

Any kind of Sunday School, staffed by Christians who love children, love the Bible and love God, is able to do the task. It may be a one-roomed school at a rural cross-roads, or a modern religious education building in a city; it may use the Uniform Lessons or one of the many Graded Courses; it may meet in the morning, or it may meet in the afternoon. It may utilize promotional prizes, of class banners, individual badges, or what not. All of these matters are incidental: the one immediate aim is to secure one hundred per cent of possible attendance. The quest for boys and girls will stimulate vitality and increase efficiency. It will quicken the adult classes and the cradle roll. It will react upon family life and intensify parental responsibility.

In Richmond, Va., in Grace Covenant

(Continued on page 20)

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EDITORIAL

SAFEGUARDING THE DISARMAMENT CONFERENCE

In the *New York Evening Post* of Nov. 23 a cablegram from that newspaper's foreign service arouses no little interest. It reads as follows: "Stringent safeguards against 'big navy' propaganda at the naval parley here in January are being devised both at Washington and here, according to reports current in naval and diplomatic circles. That the British Government will take every possible precaution against the admission of 'observers of the William B. Shearer type' is a foregone conclusion and there is going to be a most careful scrutiny of press credentials, with a view to combing out a mass of correspondents who will claim privileges. Whether this scrutiny will extend to organizations such as the Navy League is not divulged but the *Daily Telegraph's* naval correspondent reports, 'on excellent authority', that American societies such as the Daughters of the American Revolution have been warned by the United States Government that their alleged connection with anti-disarmament agencies will be ruthlessly investigated by the Department of Justice, should they attempt to interfere with proceedings in London."

One reads such a statement with mingled feelings. Is it a statement of actual fact, or the product of a correspondent's imagination, or a sort of "feeler" designed to raise to the boiling point the resentment of militarists who refuse to be muzzled if they can help it? Recent disclosures, to be sure, are bound to make the lobbyists for increased armament more careful, but let us not deceive ourselves with the illusion that they will accept defeat lying down. The only difference will be that their methods are likely to be more refined and specious. It is possible to be "wise as serpents and harmless as doves" in a bad cause as well as in a good cause. We wish we could believe that all Americans want the London Conference to succeed gloriously, in harmony with the President's declaration, "It cannot be made too low for us." But as a matter of fact there are individuals and organizations that would enjoy nothing better than, as one expressed it, to "throw a monkey-wrench into the machinery." Insofar as they may be able they aim to deceive the very elect. It is terrible to

think that women, who ought to be the last to urge any increase in the enginery of destruction, are among the loudest advocates of the old pagan formula, "In time of peace prepare for war." But this form of propaganda is very old; it would be a miracle indeed if its utter falsity and futility should now be revealed to all our people,—it will take time to expose it fully for what it is. "This kind cometh not out save by prayer and fasting." *Are we Christian people prepared to make the sacrifices necessary to sustain the friends of peace and goodwill in this crucial time? Make no mistake; the old guard of the "big navy" programs is not asleep. There may not be so much beating of the ancient tom-toms. But in ways we know not they are sleepless in their energy and purpose. To what better purpose can we use the glad Christmas season than in summoning every spiritual resource to the aid of the cause of peace among all men of good will?*

* * *

THE TIGER OF FRANCE

Georges Clemenceau, "tiger of France," has breathed his last, and amid the howling winds of the Vendee wood his worn-out body was laid to rest by a few friends, without the offices of religion. It is difficult to estimate the final influence of such a man. There are those who claim that the rough exterior, the sulphurous language, the vindictive hatreds blazing from his eyes, were really a mask which covered "one of the kindest hearts in France." A man so vigorous and robust in his likes and dislikes is certain to have powerful and relentless enemies as well as idolatrous friends. If some will say he was a dangerous pagan, others will reply that his intense anti-clericalism was born of experience and conviction, and that he was not really an enemy of religion, but only of such false and perverted forms of religion as had made him suffer or as seemed to him hostile to the welfare of his beloved country.

In his cablegram of sympathy, President Hoover generously refers to Clemenceau as "a great patriot," and declares: "His unselfish love of country inspired his fellow-men. He was a valiant advocate of peace, who knew how to meet nobly the tragedy of war. His death, which brings

mourning to France, is deeply regretted by men of goodwill in all nations."

Few will deny that during the World War, when at an age which for most living men would mean retirement from all activities, especially all public service, he brought to his nation a dynamic and statesmanlike leadership which "organized victory" and made his name forever memorable. Yet there is much to be said for the claim that in the making of the rather small peace which followed the great War, Clemenceau was narrow and provincial, a softly purring tiger who rather despised the idealistic Woodrow Wilson and did not hesitate to deceive him wherever he thought it might bring advantage to France. In his plain-spoken analysis of the character of Clemenceau, Lloyd George says: "He was the greatest French statesman—if not the greatest Frenchman—of his day. He was in every fiber of his being a Frenchman. *He had no real interest in humanity as a whole.* His whole concern was for France. As long as France was humbled he cared not what other peoples were exalted. As long as France was victorious he did not worry in the least about the tribulations of any other country. *To him France was all in all.* When he began in public life he found his beloved country humiliated to the dust. When he ended his career he left France the most powerful state on the continent of Europe—largely through his exertions."

With all the admittedly admirable qualities of mind and heart he may have possessed, the absence of Christian love is always a basic defect. Such a career, after all, serves to emphasize the menace of a false nationalism, which places the interest of a part high above the welfare of the whole, and which can only eventuate in maintaining the nations as competitive and suspicious military camps. Such devotion to one's country may be honored by some as an example of true patriotism. But those who fail to outgrow that sort of narrow nationalism will always remain a menace to the peace of the world. We cannot help wishing that a man so strong, and in some respects so great, might have yielded his "iron will" to the guidance of the brotherly Christ.

* * *

"IMPROVING" THE MOVIES

Mr. Don C. Seitz, veteran journalist and former managing editor of the *New York World*, has no confidence in the Committees to improve the standards of motion pictures which have been appointed to represent Church organizations and clubwomen. Speaking before the National Council of Women he charged that these committees "have been appointed by the movie interests and are mere camouflage." He warned his hearers that "the first thing to do is to dissociate all Churches and clubwomen from the industry. Cast the industry and its representatives out as of no importance whatever and leave it to the police. They are all said to be for the 'uplifting of standards,' but they have only one standard: 'Are the seats filled?'" Mr. Seitz bitterly criticized the types of pictures shown and the promotion methods used for getting people, and especially children, to attend the film theatres. Canon Chase added that the only solution of the problem is the Federal supervision of motion pictures.

It is undoubtedly the case that such committees as are above alluded to often exercise a negligible influence in improving the quality of the talkies—or "squawkies," as some prefer to call them. There is much reason to suspect that they are designed rather to be "certificates of character" and to lend a certain plausible respectability to what might otherwise be regarded as dirty or despicable. Not all will agree as to whether Messrs. Hays, Milliken and Joy, eminent officials of the so-called "Movie Trust," are moved by the worthiest motives or purposes in their announced efforts to improve constantly the moral standards and general usefulness of the silver screen. But giving them the benefit of every doubt, an increasing number of folks wonder if *even they have any real influence in combatting the inordinate greed of the box office.* With reference to a recent picture which has drawn great crowds, these men openly lamented its success and feared that it

would be imitated by many others. Why then expect great results from the much-heralded appointment of Mrs. T. C. Winter, representing the women's clubs of America, to work with Mr. Hays and his confreres in the effort to "clean up"?

It is significant how cynically such an effort is viewed, for instance, by Mr. Samuel Rothafel, more familiarly known as "Roxy," who unquestionably voices a widespread opinion. When asked by the *New York World* whether the appointment of such a lady censor was to be regarded as serious, "Roxy" frankly replied: "I think the whole thing should be taken very lightly—oh, very lightly, indeed. This new appointee has very little authority and it is unlikely that the exhibitors will be greatly influenced by her. It is a curious thing that whenever we advertise a picture as *endorsed by the Lily Whites, the preachers and the clubwomen*, we invariably play to empty benches. Perhaps that is what makes censorship so vicious. People will flock to see what is—or once was—prohibited. *Tell them a picture is clean, sweet and wholesome—and your competitors get the business.* And remember, I am speaking of a better New York audience, a sophisticated audience, the most intelligent general audience one could find in America. The people don't want censorship, and it isn't good for them either. Any honest, fundamental improvement in the movies must come from within, not from without."

If "Roxy" is right, *what an indictment of American tastes this is!* How long are we expected to wait for the *improvement from within?* Dr. Twombly's devastating address at Yale, given in this issue, does not indicate progress, but progressive deterioration. "Roxy" tells us that "entertainment affects culture neither by the subject-matter nor by the dogmatic inclusion or exclusion of certain details or particular scenes. *It is all in the way it is done.*" Well, what is your conviction? *Is it being done in a way to help or to harm?*

* * *

OVERCOME FALSEHOOD WITH FACT

The pastors and people of our Churches need to face the fact baldly stated by our friend, Dr. H. E. Woolever:

"Today, the opponents of Prohibition are employing the ablest leadership which can be bought with money, and they are purchasing many influential dailies to do their bidding, in an effort to misinform the people concerning the success of Prohibition and to break down the morale of the forces of moral reform."

There are American communities where it is simply impossible for Prohibition to get anything like a square deal from the so-called organs of public opinion, the newspapers. If the pulpit and the religious press fail in their duty, how can such a subsidized campaign be defeated? Let the friends of truth *keep themselves informed.* Truth is mighty and will in the end prevail.

Two of the more recent publications needed by Church workers who wish to circumvent the "wet" trickery which is now so much in evidence are the book by Mrs. Ella A. Boole, *Give Prohibition Its Chance* (190 pp., \$1.50, Revell), and the brief textbook, *Then Came Prohibition*, by Bert H. Davis (45 pp., paper covers, 25c, published by the United States' Society of Christian Endeavor. Mrs. Boole, President of the National W. C. T. U., which deserves so much credit for the "noble experiment" of Prohibition, has peculiar qualifications to discuss this difficult problem and to challenge the loyalty of our Christian citizenry. Accurate, fair and practical—these adjectives may be applied without reserve to this patriotic appeal. Study it, and be convinced. Mrs. Boole is a real soldier of the common good, and here she has rendered another useful service.

Written especially for young people, the booklet of Mr. Davis may be regarded as a "Prohibition Primer." He shows just how and why the 18th Amendment came to be adopted and then takes up 7 typical questions of today which friends of Prohibition must answer satisfactorily to convince the average citizen. As Mr. Carlton Sherwood says, "The suggestions made are adaptable to the

programs and projects of Sunday School classes, young people's societies, high school groups, and young people's organizations generally. The approach is civic in the best sense, rather than strictly religious."

"Prohibition has given democracy a new distinction," writes Mr. Davis in the closing message of the book. "Religious faith and practice made part of the world dry. Science and education have aided prohibition. Industry helped us to shake off the weight of the alcoholic system. But dictators in government have not dared to disrupt this blighting and sordid business. It remained for the first of the free republics of the world to set free countless victims of the liquor appetite and to relieve millions from coming into contact with this organized form of anti-social trade. Youth, with healthy bodies and alert minds, calls on the world to witness its defense of this great gain for democracy and humanity."

And with these above mentioned, you should of course have the Anti-Saloon League Year Book, an invaluable Encyclopedia of Facts and Figures dealing with the Liquor Traffic and the Temperance Reform (paper bound, 75c; cloth bound, \$1.15, American Issue Publishing Co., Westerville, O.). Here are arsenals loaded with useful spiritual weapon designed to overcome all the carnal weapons forged against them.

* * *

DO DREAMS EVER COME TRUE?

The other night I dreamed a dream. It was such an unusual dream that I feel that I must tell it to our MESSENGER readers.

While I was being carried away into dreamland, I found myself in the office of the MESSENGER's Editor. I saw him sitting before his table with a deeply troubled expression covering his countenance. In his hand he was holding an outline of the Annual Report that was being prepared for the Board of Christian Education. The report gave the total issue of the MESSENGER for the year 1929; the number of copies issued each week; the number of new subscriptions received; the erasures from the subscription list; the receipts from all sources; and a summary of all expenses. Unfortunately the *balance* was in the wrong column. The outlay exceeded the income and the deficit was big enough to make the Editor and his friends feel very uncomfortable. In a little while these papers fell from his hand to the floor, his eyes closed and the veil of slumber enshrouded him. Then things began to happen.

Through the open window a number of fairies floated in. I know that they were fairies because I had seen them in my childhood days. Each fairy carried an envelope that wore a bright Christmas seal. One by one these missives were placed upon the table in front of the Editor. Before these fairies had disappeared, others entered, then others followed them until a great pile of envelopes were heaped on the table. As the last fairy was flitting away, (he, she or it) twitched the Editor's ear. He awoke so suddenly and threw up his hand so quickly, that he almost touched the edge of the fairy's gossamer robe.

Wide awake, he gazed with astonishment at the great pile of letters before him. One by one he opened them. Each envelope contained a card embossed with holly, mistletoe and a cheery Christmas greeting. Folded in with each card was a generous check that was made payable to the Board of Christian Education of the Reformed Church in the U. S. for the Endowment Fund of the REFORMED CHURCH MESSENGER.

As the Editor opened the last of these remarkable Christmas folders, he called to me, "Look here!" I awoke and hastened to his side, but "mirabile dictu", I found that I had been dreaming. Now listen! Tell me, ye readers of the MESSENGER. Do you believe that dreams, at least some dreams, ever come true? —A. M. S.

* * *

"BRILLIANT" NEW YORKERS

Dr. Charles E. Jefferson of Broadway Tabernacle has a delightful sense of humor as well as an incisive style which never seems to forget that a straight line is the

shortest distance between two points. This is the way he describes some of his queer fellow-citizens who are finding a very temporary place in the spotlight of public attention: "There are some funny people living in New York. A brilliant man has recently written a book in which he sweeps religion completely away. All religions, he thinks, are out of date. All have been abandoned by people of high intelligence. There is nothing left but a few fragments of ethics. To gather up and preserve these crumbs seems to be his mission. Another brilliant New Yorker is convinced that the time has come to establish a new religion. This he is going to do. The new 'religion' will do away with prayer and other superstitious practices and the human mind is at last to enter an era of freedom. A third brilliant New Yorker has just called for a re-writing of the language of religious devotion. The hymns are wrong and so also are the prayers. Everything which man has ever done in the realm of worship has been wrong. The work must all be done over. The Bible itself is conceived on a wrong plan. We must now write a Bible to suit ourselves. We now wait for some other brilliant New Yorker to write it."

The sad fact is, moreover, that these brilliant men to whom Dr. Jefferson refers actually take themselves seriously. Fortunately, a very small proportion of their contemporaries are so foolish.

* * *

A MESSAGE

By BISHOP FRANCIS J. McCONNELL

President of the Federal Council of the Churches of Christ

Every day of my experience as a Church administrator increases my sense of the value of religious journalism.

Much well-intentioned and serious-minded religious feeling is at the present time failing to make any strong impact for good, through sheer lack of religious information and education.

The grossest misunderstandings abound, the most inadequate conceptions prevail, simply because the people are depending upon secular newspapers and magazines for information concerning religious matters.

I would be the last to disparage the importance of such secular publications. They are doing an indispensable work, but their utterances are lamentably lacking in the realm of religious thought.

Nothing has taken the place of the distinctively religious paper as a medium of imparting information and of creating sound religious understanding.

If the religious press is not supported, we shall experience a great lack in religious effort—a lack which nothing but the religious press can fill.

WE ARE HOPING

Yes, we are actually hoping that, either next Sunday, or as soon thereafter as possible, you will observe Church Paper Day, as requested by General Synod. One of the most important duties before our pastors today is to secure a larger reading of religious literature. Can you get reliable *religious* information, adequate *religious* encouragement, or correct *religious* interpretation of the news of the world in the secular press? For Reformed Church homes these essential things are best provided in your own Church paper. Don't fail to read Bishop McConnell's pertinent testimony on this page.

The United Presbyterian, referring to the fact that thousands of members are lost to the Churches every year "through the Trapdoor of Indifference," adds what too many leaders of the Churches seem to forget—that the families thus reported among the "missing," who have to be placed on the inactive list because "they may no longer be counted," are almost never the families who read the

Church paper. Every issue of the MESSENGER drives so many nails into this dangerous Trapdoor of Indifference that "by and by it is strong enough to stand up under any sort of pressure."

* * *

The Parables of Safed the Sage

THE PARABLE OF THOUGHT AND EMOTION

There once were two men who went to Prayer-meeting. And one of them would rise, and say, I have been thinking as we have been sitting here. And the other would say, Brethren, I feel in my soul tonight. And I came upon them one day as they were discussing Life as a Process of Thought and Life as an expression of Emotion. And one spake one thing and the other the other. And when they had both spoken much, they asked me what I thought of it.

And I said, There is not very much Thinking running around loose. Most people when they Think they Think, do not Think at all, but have only a certain Intellectual Osmosis in the region of their Feelings and Desires. And Thinking would be of little value if it had no relation to Emotion. For it is in our Emotions, or capacity for Love and Hate and Pleasure and Pain that we really Live. And most of what we Think is Thought is but the flirting with our Emotions which enableth us to Think we Think.

And the one who Felt in his Soul said, Is not then Emotion the thing of Final Moral Value?

And I said, The value of Emotion is twofold. It is first, the momentary sensation of whatever sort it may be, and its Pain hath its exact value in Pain and its Pleasure hath its face value in Pleasure. But the greater value is in that to which the Emotion may convey him who possesseth

it. For I do not know which is the most intense, the Emotion of an Holy Saint in Religious Ecstasy or the Pleasure of a Chambermaid when kissed by an Hostler. Nor do I feel sure which shall have the greater ultimate value. For the Chambermaid's child may be an Hero or a Poet or a Seer, and his mother may have helped to make him so; whereas the saint may or may not be able to transmute her Ecstasy into any Durable Quality of Value. And so the Rapt Ecstasies of History have sometimes wrought well and sometimes been Infernal Nuisances, but their Emotion may have yielded at the moment about the same Sensations. Wherefore Emotion without Thought is not always a Benediction, and may somewhat easily pass from one Quality of Emotion into another that seemeth Very Different.

And the other man said, Art thou sure of that?

And I said, I have so seen it with mine Eyes not once nor twice.

And he said, Why would it not be well to have Thought without Emotion?

And I said, Try and see if it may be done; for I think not. And if it could be done, I doubt if it were worth the doing. We Think but little, and that mostly in Futility. But if we Love wisely, the Little Thought we have may be the better for it, and the Love at least not wasted.

And the first one said, What about Joy?

And I said, Therein, or in the lack of it, are most Religious men Great Sinners. For I think that Gladness is the Most Important Ingredient in Gratitude. And I doubt if God doth accept the thanks of him who saith unto Him, I am thankful, and doth not also say, I am happy.

And the other said, That is strange Doctrine.

And I said, It is strange because it is true? Art thou Religious?

And he said, I say my prayers regularly and believe the Creed.

And I said, So did the unforgiven Pharisee.

And he said, What lack I yet?

And I said, Enter thou into the Joy of thy Lord.

Liberty and Prohibition

"If the Son shall make you free, ye shall be free indeed."—St. John 8:36

A Sermon Preached in the Broadway Tabernacle, New York City, by the REV. CHARLES E. JEFFERSON, D.D., LL.D.

I want to begin by sermon with a few words of Jesus. You will find them recorded in the 36th verse of the Eighth Chapter of the Gospel according to St. John: "If the Son shall make you free, you shall be free indeed." This is one of the profoundest sayings of our Lord. He intimates that there are different kinds of freedom. Some are counterfeits, some are fakes, and some are hypocritical. They come to us in the clothing of liberty, but inwardly they carry tyrannies and slaveries. But there is such a thing as genuine liberty. Is is the liberty that belongs to the sons of God. "If the Son shall make you free then you are free indeed." In other words, if the filial instinct is strong in you and you are all the time conscious of your relationship to your Heavenly Father, and if the fraternal instinct is also strong in you and you are all the time conscious of your relationship to the other members of the human family, then you will be liberated from your egotism and your selfishness and will be free indeed. "If you have My disposition," says Jesus, "and My attitude to God and to man, then you are actually free." I want to think with you about the problem of Prohibition in the light of this idea of liberty.

The most plausible argument perhaps which is offered against the policy of Prohibition is that it violates the principle of individual liberty. This is the most captivating of all arguments, especially to Americans. This argument captures more of our people than all the other arguments

put together. Any argument which gives chief place to the idea of liberty makes a mighty appeal to our heart. We Americans have majored in liberty. We have made it our specialty from the beginning until now. Our nation was born in a passion for liberty. "Give me liberty or give me death!" that is a voice that keeps vibrating through every generation of our history. The most magical expression in our national anthem is, "The land of the free." It is our freedom which has given us our shining reputation around the world. Several years ago I traveled through Palestine with a company of friends. Our dragoman was a Syrian and he always spoke to me of the United States with affection. He said, "I often long to go to freedom's land!" That was his name for our country. He had always been under the hand of the Turk and had tasted the gall of the bitterness of despotism, and America lay on the distant horizon like a promised land toward which his heart incessantly turned. Millions of people have come to our shores for the sole reason that they wanted liberty. When they now come up our harbor the first object upon which their eyes fall is the Goddess of Liberty lighting the world. Any policy therefore which seems to deny our fundamental principle or to infringe even a little bit on the freedom which we have inherited from our fathers is certain to awaken resentment and in many quarters fierce opposition.

We do well when we prize liberty. We

ought to love it with an undying love. We ought to prize it as one of our priceless inheritances. We ought to be jealous of it and not allow anybody to take it away. Somebody said a long while ago, "Eternal vigilance is the price of liberty," and that is a truth which we should never forget. It is easy to allow liberty to slip away. Many a nation has lost its freedom because it was not vigilant enough. Now, there is no doubt that the policy of Prohibition seems to trample on the rights of an American freeman. It would seem to be axiomatic that an American ought to have the right to drink what he pleases. Any interference with this privilege of drinking what we want to drink seems on the face of it to be a piece of impertinence on the part of the Government, and ought to be resisted. It is possible to state the argument in a very convincing form. One might say, Here is an American citizen, desiring to sit down in his own home with his family and partake of certain refreshing drinks which he has enjoyed all his life. The Government pokes its head in at the door after the family have sat down for dinner, saying, "Take away that mug of beer! It is unlawful for you to have that goblet of wine! I forbid you to touch that glass of whiskey! Banish from your table every liquid which contains alcohol!" It seems like an inexcusable and exasperating piece of impudence. The Government seems to be doing something which no government has a right to do. An individual must be left

free to drink what he pleases. That is axiomatic in the thinking of millions.

The argument is no doubt plausible, but it is really the weakest of all the arguments that are brought against Prohibition. It is weak because it is built on a fallacy. It assumes that the individual takes precedence of society, that the pleasure of the family is of greater concern than the welfare of the town, that the life of a family living within four walls is paramount over the life of the human family. All these assumptions are false and any argument which you build on them must totter and fall.

The problem is not so simple as it looks. It looks on the face of it as though I have the right to drink whatever I please in my own home. But if I have a right to do this then every other person in the city has the same right. I cannot claim a privilege which is denied everybody else. We must all come in on this or we must all stay out. Now, alcoholic liquors do not make themselves. Somebody must make them. If millions of people are going to drink them then thousands of men must engage in their manufacture. There must be breweries and there must be distilleries. If I am going to drink just what I please then there must be a brewery business and a distillery business, with tens of thousands of men engaged in the work of manufacturing alcoholic drinks. But the liquor when it is manufactured must be transported from the place where it is made to the place where it is to be consumed. There must be an unbroken connection between the manufacturer and the consumer. There must be a long line of men extending all the way from the brewery or the distillery to my front door. Truckmen must serve me and railroad men and express men and carriers of various names and grades. Here is another great business which must exist and prosper if I am determined to drink just what I please. But if liquor is manufactured and transported it must be sold. There must be another big business, the business of selling. There must be wine merchants and beer merchants and whiskey merchants. There must be wholesalers and retailers. These are inevitable if I am determined to drink what I please. Now, when you have the business of manufacturing established on a great scale and the business of selling established in every community, you have two colossal businesses that are exceedingly profitable. One reason why it is so difficult to deal successfully with the liquor traffic is that it is so immensely remunerative. Men engaged in the liquor traffic make money in large amounts. The liquor oligarchy becomes enormously wealthy. Now, money is power and money talks, and wherever the liquor traffic is allowed to do its work it amasses wealth. Because of its wealth it exercises an influence far-reaching and mighty. It exercises an influence on the social life of the community and also on its economic life and also on its political life. It is difficult to say just where its influence is most potent and disastrous. In the days before Prohibition we discovered that every great American city sooner or later found itself politically in the clutches of the rum gang. Now, the influence of the liquor business in pre-Prohibition days was bad. Everybody knows it was bad. Everybody, unless he is perverse, confesses that it was bad, outrageously bad, unbearably bad. It was bad on society and bad on the economic life of the community and bad on politics, and so there was a struggle all over the country to check it, to restrict it, to regulate it, to reduce it. In every state in the Union the liquor traffic was fought tooth and nail by men and women who were interested in the public welfare. All sorts of regulations were tried and every kind of regulation proved unsuccessful. Finally in desperation the people decided to outlaw it, put it under

the ban, declare that no longer should it have the protection of the state. That is the reason why we have today national Prohibition. It is because every form of regulation proved futile. The people decided as a last resort to try another experiment, the experiment of Prohibition. No system of regulation worked well, and the policy of Prohibition does not work satisfactorily as yet. We are experimenting, and the experiment must be continued through many years before we can know what the final result is going to be.

The problem of individual liberty is not so simple as it looks. Goethe used to say of Lord Byron, "He is a man of great talent, but when he begins to reflect he is a child." Lord Byron did not have the faculty of thinking anything through. When he started to think he thought like a child. That is true of many adults in our own city and country. When they try to reflect they are children. It is characteristic of a child that he cannot think a thing through. You have all watched a little boy playing with his ball on the pavement. Every now and then the ball goes out into the street and the little boy goes after it. He keeps his eye on the

THE QUEEN ANN'S LACE IS DEAD!

I've just found out the saddest thing!

The Queen Ann's Lace is dead!

It is standing just as straight and tall

With bravely lifted head;

But all the lacy loveliness

That had been green and white

Is changed to dark and dusty brown—

And what a dreary sight!

The feath'ry foliage, closely curled,
The stems are dark'ning, too;

And death has made them rattle

When the wind goes trailing through.

But wait, within each dusky head

Held up toward the sun,

Are hosts of tiny, burry seeds

Whose task is just begun.

For they will fall in Autumn rains

And snows will keep them warm,

All nestled in the hillside soil

Away from hurt and harm.

Then when the sun grows warm in spring,

Those little seeds will grow;

And on the hill next summer

The Queen Ann's Lace will blow.

—Grace H. Poffenberger.

ball. He wants the ball, and so he plunges right out into the midst of the automobiles. There is a great truck perhaps, coming, but he does not see it. He has no eyes for trucks. He never thinks of consequences. He wants the ball. His mother, poor woman, is worried to death because she is always thinking of the consequences. The boy thinks only of the ball, and that is why hundreds of little boys in the City of New York are crushed to death every year in our streets. A child wants the ball. There are many men who are only grown boys. They want a drink. They keep their eyes on the bottle. They care nothing at all for consequences to other people. Why should they bother their heads about consequences? They want a drink. And in order that they may have a drink they are willing to help build up a huge liquor traffic and demoralize the life of the whole nation.

The principle of liberty is not the only

principle of life, and here we come to a second false assumption. The man who argues against Prohibition assumes very confidently that liberty is the one supreme principle of life. He converts liberty into a fetish. A fetish is, as you know, a god worshiped by Barbarians. Any object that evokes unreasoning devotion becomes a fetish. We have a lot of fetishism in the United States, the unreasoning worship of liberty. A man who can see one thing only, becoming blind to everything else, is commonly called a fanatic. That is the mark of fanaticism always, inability to see more than one thing. There are many Americans who are so blinded by the blaze of liberty that they cannot see anything else. The result is that the worship of liberty has become the most dangerous of all the fanaticisms by which our generation is plagued. You meet it on every side. There are men and women who are today arguing against marriage. To them marriage is utterly detestable. It is detestable because it is a form of slavery. If a man binds himself to one woman then he is no longer free. He cannot do what he may like to do. And a woman who binds herself to one man, to live with him until death, she also is in slavery. A certain wiseacre declared the other day that in fifty years from now men will refuse to marry. What then will become of the family? Let it go! What will become of the home? Let it go! Nothing is so precious as liberty. We must have absolute liberty for every man and for every woman even if the home must perish. It is only when everybody is absolutely free to do just as he pleases that you can ever have a happy world. What can you say of people who argue in this fashion? They are fanatics.

You find the same kind of fanaticism blocking the world's progress in the discussions of international policies and programs. There are Americans who are not willing that this country should enter into any sort of understanding with any other country. Our nation, they say, must not make a promise, because if you make a promise you are bound and you ought not to allow yourself to be bound. You must be free. Our Republic must not enter into any entangling alliances. All alliances are entangling and therefore should be avoided. America should not go into the World Court and it should keep out of the League of Nations. It should make no commitments of any sort. It must not jeopardize national sovereignty. The nation must remain absolutely free. That is the same fanaticism taking another form.

In the realm of education also the fanatics are rampant. Educators of a certain stripe tell us that children must be left free. They must not be restricted in any way. All restraint is injurious. Every child must be permitted to follow its own inclinations and caprices and impulses. Only so does it enter into the life which a child ought to live. This is the crowning tom-foolery of the age. It is fanaticism run to seed.

With so many grown people obsessed by the idea of liberty it is not to be wondered at that even the boys and girls are becoming fanatical. Many of them look upon their parents as old fogies. Fathers and mothers, they assert, have no right to lay down the law. Indeed, they have no right even to advise. All parental advice is an impertinence which the child has a right to resent. This fanaticism is burning like a deadly fire even in the brains of our boys and girls.

We must not be surprised therefore when we meet this fanaticism of liberty in our effort to solve the liquor problem. It is when you came to prohibitory legislation that many Americans begin at once to foam at the mouth. They become wild. They show what they are, fanatics. They cannot talk about Prohibition without losing all self control. They declare it to be

the most damnable outrage ever perpetrated upon a nation. They feel that America is disgraced, that the nations of the earth are laughing at us, that there is a titter going across the continents, the titter of men and women who look upon us as a bunch of Puritans and Pharisees and cranks. Some have even gone so far as to say it is no longer a country in which a decent man can afford to live. One need only read letters which are published from time to time in the daily papers to see how far this frenzy can go.

What shall we say to these voluble and ferocious zealots? We can remind them that liberty is not the only principle essential to the normal on-going of human life. There are other principles which lie just as deep in the mind of God and which are built as firmly into the structure of the universe as the principle of liberty. Liberty is precious but there are other things which are precious too. Jesus one day said, "Man cannot live by bread alone but by every word that proceeds out of the mouth of God." And so it can be said today that man cannot live by bread alone. He must live by other principles as divine as is the principle of liberty. There are other sacred words beside the word liberty. The word liberty came out of the mouth of God and so also did the word service and so also did the word sacrifice, and so also did the word responsibility. The principle of responsibility is as divine and indispensable as is the principle of liberty. These two principles must work side by side constantly modifying each other. Without the principle of responsibility human life cannot go on. Civilization does not begin until the principle of responsibility is recognized and acted on.

The history of civilization is the record of the progressive curtailment of the liberty of the individual. As soon as men try to live together they begin to lay down their liberties. We who live on Manhattan Island are not nearly so free as the Indians were four hundred years ago. If they could come back and look at us they would call us slaves. They would never have endured the bondage to which we are now

THE PACT OF PEACE

They have no pact to sign—our peaceful dead;

Pacts are for trembling hands and heads grown gray.

Ten million graves record what youth has said,

And cannot now un-say.

They have no pact to sign—our quiet dead,

Whose eyes in that eternal peace are drowned.

Age doubts and wakes, and asks if night be fled;

But youth sleeps sound.

They have no pact to sign—our faithful dead;

Theirs is a deeper pledge, unseen, unheard,

Sealed in the dark, unwritten, sealed with red;

And they will keep their word.

They have no pact to sign—our happy dead.

But if, O God, if we should sign in vain,

With dreadful eyes, out of each narrow bed,

Our dead will rise again.

—Albert Osborn, in the
"Methodist Review."

subjected. They would never have allowed anybody to flash a red light and then a green light into their eyes, telling them when to stop and when to go on. That, to them would have been a form of tyranny absolutely intolerable. They would not have allowed any impudent policeman to say, "Now, this is a one-way trail," and "This over here is a both-way trail." They would never have tolerated such nonsense. All our traffic regulations would

have been to them a maddening abomination. Compared with the Indians we are abject slaves. And yet we have gotten on. We have gotten on because we have been willing to surrender many of our liberties. Within the last thirty years I have seen in this great city of ours one form of liberty after another given up and other liberties are going to be given up in the years that lie ahead of us. Progress is possible only by the surrendering of much of our individual freedom.

And so let us not be disturbed by the talk of those who make liberty the be-all and the end-all of human existence. I often think of the old woman in the city of Moscow who soon after the Russian Revolution was so dazzled by the blaze of the new freedom that had come to Russia that she proceeded to trudge down the main street with a bucket in each hand, saying, "We have had a revolution and I am going to walk where I please." All the cabmen booed her and geyed her and hissed her and finally drove her from the street. What right had they to interfere with her freedom? She was holding up the traffic. The revolution did not give her the right to walk where she pleased. There will never be a revolution which will give a man in civilized society the right to walk where he pleases. We walk each one of us along a path laid out for us by the general good. We do not live alone. We are members of a big family and the liberty of society must not be handicapped. The life of the community must go on. That is the reason why we drove the liquor business from the street. It was a nuisance to our social and economic and political life. It was holding up the traffic, and so we banished it. Whenever I hear my anti-Prohibition friends boasting about their liberty and expressing their determination never to give it up, I always think of the old Russian peasant woman with a bucket in each hand saying as she tramped through the city street, "We have had a revolution and I am going to walk where I please." Dear old woman! She did not know the kind of world she is living in!

The Motion Picture Menace Grows

By REV. CLIFFORD GRAY TWOMBLY, D. D., Rector of St. James' Church, Lancaster, Pa.

(A Lecture Given Under the Auspices of the New Haven Women's Church Union in Woolsey Hall of Yale University October 21, 1929)

I.

The Moving Picture Industry, which ought to be one of the most constructive influences for good in this country, is at present one of the most destructive influences, morally and socially, which we have ever had to face.

Between 60,000,000 and 70,000,000 different people, it is estimated, go to the moving picture theatres every week, and 45,000,000 to 50,000,000 of them are young people under 24 years of age.

Moreover, the character of the pictures shown during the last two years has grown distinctly and decidedly worse instead of better, as I shall presently show, despite all statements to the contrary,—for while the percentage of evil films a few years ago was about one in three, today from 45 per cent to 50 per cent of the "feature" films are openly and manifestly indecent and degrading and demoralizing. Apparently, because of their success in preventing further State Censorship, the moving picture producers have felt themselves safer from interference during the past year or two than before, or else have thrown discretion to the winds and have determined to make their money while they may by any kind of product they think pays best. And so

again and again they have attempted to justify the character of their pictures by their box-office receipts: "The salacious and the risqué is what the people want most, and therefore we have a right to give them what they want! We would produce good pictures and good pictures only, if we could make them pay, but as good pictures are so often a failure and do not pay (or do not pay as much as we think they ought to pay), we have a right to produce the ones that will pay!" That is, money success justifies evil and corrupt production! Have we come to this in America? Does this great business thus openly dare to put its profits ahead of the moral welfare of the country? No! not wholly so, for all the while, the Industry's highly paid agents are spreading the smoke-screens of "better films committees," and "finer service" and "improvement of the pictures," to allay public indignation and prevent drastic action. But the time is coming, at least we hope that it is, and we ought all to be trying to make it come with all our power, when the decent public can be fooled no longer.

The real question is this:

Shall we allow a few movie producers who are at the head of the Industry to continue to determine for their own

enormous financial gain, the character of the films upon which young America is to be brought up? Or, shall we strive to create and arouse and inform a decent public opinion in sufficient degree and strength so that the American people will insist upon some fair and just and disinterested government regulation of the movies in the interests of decency and morality,—and upon the exhibition of truer American life to the world at large,—for 90 per cent of all the pictures that are shown in the different countries of the world are now of American manufacture, and the worst types of pictures are sent everywhere, to China and Japan and South America, etc.

As yet the Christian Church has done little or nothing in this grave situation. No great Church Organization, or Conference, or Convention, so far as I am aware, has even considered the matter seriously for the past two years. But it is more than time for the Christian and other Moral Forces of America to awake to this appalling menace to America's true life and influence, and to act intelligently and decisively, if they would save the moral ideals and standards of the Coming Generations, and would help the Country

to bear a truer and nobler testimony to the nations of the world!

"Most of the motion pictures shown in South America," for example, says the Philadelphia "Public Ledger," "are made in Hollywood. Members of Mr. Hoover's party (on his recent visit there) heard certain opinions of them that should re-echo in the studios of Southern California. Most of these pictures are injuring the good name and the interests of these United States. That is the considered judgment of South Americans. Glimpses of night clubs, gunmen, racketeers, hold-ups, the divorce-courts, and the gilded sins of society, are not doing Uncle Sam any good down under the Southern Cross. These pictures are giving the Latin-American masses a totally distorted and entirely unfair impression of the North Americans. They block the way to any real understanding between the continents. Col. Lindbergh's good-will tour of a few weeks did a vast amount of good. Mr. Hoover's journey was of immeasurable value. But they come and go, while the distorted, misleading, and hectic films are shown night after night, and year after year, to our Latin-American neighbors."

It is a pity that the "Ledger" cannot think of anything more effective to do about it than merely to suggest to Mr. Will H. Hays that he "present the situation to the Moving Picture Industry in its true colors," because nothing could be more futile than that, for Mr. Hays, we have long since discovered, is not the Czar but the tool of the Motion Picture Producers and Distributors.

As another typical example of such American films and their enlightening (?) influence abroad, I would merely cite the fact that a recent newspaper from one of the cities of China advertises as the "feature" picture at the local Chinese theatre there, "A Reno Divorcee!"

And what about the effect of such films upon Young America?

During the past year I have been to more than 50 moving picture shows, most of them after nine o'clock at night when I could spare the time from my regular work. How to convey to you without offense the character of many of the films which I have seen during that time, and a description of which I wrote down immediately after seeing each one, I hardly know,—and yet these films are the ones which your immature boys and girls are seeing continually if they go to the movies, and are in danger of seeing whenever they go.

(At this point in his address, Dr. Twombly gives a detailed description of the following pictures which he regards as absolutely unfit to exhibit anywhere: "A Girl in Every Port," "The Devil Dancer," "Drums of Love," "The Battle of the Sexes," "Masks of the Devil," "Fasil," "The Barker," "Sin Sister," "The Red Dance," "His Captive Woman," "Kisses," "The Desert Song." It is a description which reveals a sad state of affairs in the Moving Picture world.—Ed.)

"The Outcast," "Meet the Wife," "Manhattan Cocktail," "Chinatown Nights," "The Man and the Moment," "Fashions in Love," "Fast Life" and dozens of others like them, are all such erotic, immoral, unclean films of kept women, of girls willing to sell their virtue, of solicitation, vile innuendo, impure suggestion, and vile living, that they cannot but lead one to conclude that the Moving Picture Business as it is now conducted, is one of the most pernicious and dangerous influences that has ever come to America. And we are not so shocked as we once were by these things: we are becoming used to them. They are not so uncommon or bad as we once thought them! And yet how long the American people will stand for such sensuality and immorality in the films, may determine the ultimate fate of the nation,—for having endured such rottenness for so long, the na-

tion may at last embrace it, as other nations have done before, to their moral decline and fall.

And all the while the Christian Church has been doing almost nothing real or effective in the matter, except in a few instances here and there,—(New Haven is one of the places where you have begun to do something),—the Christian Church, I say, stands practically idle, either not knowing what to do and not trying to find out, or else alleging that such reform work is not its business but entirely outside its responsible sphere of action,—although there is no outside influence today that is making so great and continuous an impression upon the lives and imaginations of its children! What is the matter? Boys and girls in America are having their moral standards lowered by the movies with incredible speed,—and we do nothing! We may call those who blow the trumpets of warning "fanatics and cranks," if we will, but that does not change the facts or lessen our responsibility in the matter.

Mr. P. S. Harrison, in his "Harrison's Reports" (which is a weekly New York Bulletin of the films, "free from the influence of film advertising," for the benefit of the Independent Exhibitors,—and the bulletin upon which they chiefly rely), says of "Sins of the Fathers" that every independent exhibitor in every city and town should ask the clergymen of the place to protest against the showing of this film, which he describes as "wading through a booze world and a world of infidelity,"—and he does not hesitate to call "West of Zanzibar" a "product of the cesspools of Hollywood," nor to write a later stinging editorial on "What price filth?"

He says of "The Sin Sister," to which I have already referred: "If you run it, you will run down your business. It is the most disgusting picture I have seen for some time."

Of the feature film called "Fugitives," he says: "The Fox Production Department evidently knew that this story had no merit in it whatever, and tried to add some values to it by making chorus girls appear almost in the nude, as nude as the law permits. It is suitable only for the lowest class of theatres."

The chief effort of the director, and of the author of "Wild Party," he declares again, "seems to have been how much they could expose the bodies of Clara Bow and of other women characters without bringing the wrath of the law upon the heads of those who would show it. . . . It directs a strong appeal to the sexual passions," while Elinor Glyn's "Man and the Moment," "keeps the sex-element in the mind of the spectator all the way through."

And many another one he describes as "too raw for family custom."

The Moving Picture Magazine itself, as for example, "The Daily Review," openly and brazenly advertises "Why be Good?" as "making Coleen Moore's previous pep hit sound like slow music!" "It is the best thing yet," it quotes, "It lays it over 'Flaming Youth' like a dirty shirt." (Note the words!) And a Florida paper describes the same film as "Flaming Youth burning up; the younger generation on the loose; it is hot with a capital HOT, the theme is hot, the music is hot, the picture is hot! Hear 'I'm thirsty for kisses, I'm hungry for love,'"—and Harrison's Reports again advise "You will hurt your business if you show it. The theme is far too raw!"

In another movie magazine, "The Wolf of Wall St.," is commended to the public in these words: "A young maid points out to the wolf that he is a worse sucker than those whom he himself has cheated, because at that very minute his own wife is in her boudoir in the arms of his partner."

And so I might go on indefinitely. I have not begun to describe to you the worst of these films which are being shown all over the United States and elsewhere; they are far too offensive and indecent and revolting.

As a former business manager of one of the large New York Newspapers says, "In the movies we have a promoter of evil suggestions on a large scale, to which children are taken with the utmost freedom. Morality and high thinking have slipped their anchors and put to sea, bound no one knows where."

II.

But what percentage of the films today are of this sort?

You may not have seen so many such—you may think that such fears and statements as those expressed, are overdrawn and exaggerated, because you go to the movies only now and then, and you pick out, more or less unconsciously, the films that have decent titles and advertisements, to see! But if you will go right along, twice a week, and see everything that comes for a month or six weeks, you cannot but discover and know the truth of what I am telling you.

What I want to make plain to you is how many of these "best" feature films are of this character:

The Stanley Co. of America were having a "Whoopee Week" in their theatres in Lancaster, Pa., in preparation for what they called in their advertisement to the public "Our 15th Birthday Celebration, or Your Party," which was to last a month from April 15th to May 15th, 1929. And during that Anniversary month, they were to bring to Lancaster "the year's best and outstanding picture successes," to make it "the biggest pleasure event in the history of local amusements." They were to put on the screen what they considered to be the finest and best pictures which the Industry had recently produced, and it was to be the greatest opportunity, they said, that Lancaster had ever had to see the best that the moving picture world could do! It certainly was an unusual chance to find out what the Industry considered to be its "finest and best" recent pictures. Just at this time sixteen of the teachers, men and women, of the Main Department of St. James' Church School, had agreed to visit the movie theatres of the City for six weeks, and to make a record of all the feature films that were shown during that time. Their survey, then, would include a part of the "Whoopee Week" of the Stanley Theatres, and their "Birthday Celebration," and also a part of the "Super-month" that followed, when "the high quality of the pictures shown during the Anniversary Month" was to be continued! They thought that it would be an instructive and illuminating thing to find out what the young people whom they were teaching were seeing at the movies. They wanted also to know how many of the young people in their classes were going to the movies, and how often,—and under what influences they were coming. So they divided themselves into four groups of four persons each, and each group visited two theatres each week, so that every film shown in Lancaster during the six weeks would be seen. They went to the shows singly or in pairs, and wrote their own conclusions separately on slips provided for the purpose.

At the three Stanley Theatres in the city, they saw the following 30 feature pictures:

"The Wolf Song," "The Red Dance," "The Sin Sister," "Scarlet Seas," "My Man," "The Woman Disputed," "Weary River," "Shopworn Angel," "Fugitives," "In Old Arizona," "The Redeeming Sin," "The Wild Party," "Wild Orchids," "Hard-boiled," "Broadway Melody," "Red Skin," "Burning the Wind," "Sioux Blood," "The Duke Steps Out,"

"The Haunted House," "The Doctor's Secret," "New Year's Eve," "Hearts in Dixie," "The Phantom City," "All at Sea," "The Ghost Talks," "Strong Boy," "Girls Gone Wild," "West of Zanzibar," and "Desert Song."

And in the two other movie theatres of the city, they saw 14 more feature pictures, eight or more of which had already been shown as feature pictures in the Stanley Theatres in the earlier part of the year, as follows:

"Fazil," "Scarlet Lady," "Captain Lash," "The Outcast," "Manhattan Cocktail," "The Barker," "Chinese Slaver," "Don't Marry," "Little Annie Rooney," "Sin Town," "The Phantom Riders," "Eyes of the Underworld," "Some Mother's Boy," and "Ships at Sea."

These 44 feature films were rated by the teachers as in their judgment either "Good," "Bad," or "Indifferent," in moral character and influence—and whenever there was an even difference of opinion as to their character and influence, the benefit of the doubt and of the vote was always given to the movies, though in only four cases was there any real difference of opinion.

Eleven of these 44 films were thus rated as Good.

Twenty-three of these 44 films were thus rated as Bad.

Ten of these 44 films were thus rated as Indifferent.

That is, more than half, 23 out of 44, were regarded as indecent, degrading and corrupting to morals.

Eight surveys of the movies have been made in Lancaster during the past 12 years, but this ninth and last survey reveals the pictures as much worse morally than ever before,—for the bad pictures have jumped from 30 to 35 per cent of the whole number to 45 or 50 per cent. And this is not simply a Church School judgment, it is apparent to all who have followed and studied the matter closely and taken the trouble to investigate fairly and to see all the movies during a given time, and have not simply picked out a particular film to see every now and then.

It may be illuminating to know why so many of these "best" feature films shown during these great "Whoopie" and "15th Birthday Anniversary" and "Super-month" weeks of the Stanley Co., in Lancaster, were rated by the teachers as they were.

Thirty-five per cent of them were pictures of the underworld's activities and standards and practices. In 11 of the pictures mistresses were kept by men openly. In 3 of them were incredibly dirty harem scenes of almost naked women, and obscene dancing and solicitation. In 18 of them were scenes that were nothing but rank sensual sex-stimulants, and were intended so to be. In 3 of them a woman was justified in selling her virtue to help her lover, or family, or country. In 4 of them criminal attacks were made on women.

In the 44 films there were 56 murders and shootings, scenes of fast women in saloons and dives, stories of South Sea Island sensuality, of daughters "staging parties at home which make the ordinary cabaret parties look like religious meetings," of fashionable gambling houses and road houses of ill repute, of sheiks and their abominable morals, of prostitutes and their houses and ways, many of whom were clothed in the most expensive clothing and living in surroundings of wealth and luxury.

"Why," it may well be asked, "do we have to have such films of the underworld 'too raw for family consumption' with all the details of its unclean and immoral life, thrust upon us week by week, and our American children brought

up on such vile stuff as this?" And why should it surprise us if the coming generation should not see anything so very wrong by and by in a girl's being luxuriously "kept" in an apartment by a man? And why should not shooting another with a gun get to be the common thought of much of the young life of the Community,—and nakedness and sensuality its accepted standard? And yet in the October number of "Nation's Business," which is the official magazine of the Chamber of Commerce in the United States, there is a picture of Will H. Hays, and under it these words: "Will Hays, who made the movies clean!"—with a long article following, telling how he did it!

"We sincerely feel," said the moving picture men, "that this Anniversary will leave a cherished memory to all lovers of the moving picture art!" It certainly left a vivid memory, if not a cherished one, to the teachers of St. James' Church School, and it opened their eyes in a very marked way to the "Menace of the Movies," and to the grave moral and religious problem that is facing them, and all Church School teachers, as well as parents, in the religious education of the young in wholesome ideals of life and purity, for they discovered that:

MY SERVICE

I cannot dwell in marble halls,
A humble life is mine;
But I can give the little dreams
That blend my life with Thine.

I cannot fight where battles rage,
I'll use the mightier pen
To preach God's Peace through all
my days,
To help my fellow-men.

I cannot give great wealth to Thee,
But I can give my life
To help another soul to live
Above life's bitter strife.

I cannot wander o'er the earth;
But within my closet door,
My heart can reach Thy blessed
throne
To worship and adore.

—M. D. T.

Ninety-five per cent of the members of the School between 8 and 20 years of age were going to the movies sometimes; and that 60 per cent were going every week and seeing such things as have just been partly described in over 50 per cent of what the movie men regard as their "best" pictures; and that 20 per cent were going twice a week, and some even three and four times a week.

If Church School Teachers all over the country would teach and guide their boys and girls, and young men and women, wisely and understand the influences that are playing upon them through the movies (2-4-6-8 hours of the week, in contrast to 1 hour's influence of the Church School) and if they would meet intelligently their young people's problems and temptations, would they not do well also to go and see for themselves what their young people are seeing, and make a similar survey of the movies for a given length of time, and study and make known the results?

So far as the writer knows, this is the first time that a body of Church School Teachers have undertaken such a survey of the movies. Yet it would seem to be a most natural and wise thing for such leaders and teachers of the young to do.

If Church School Teachers all over the country would follow the same course, and publish their findings, the movies could not long withstand, I feel sure, the pressure of their moral indignation.

If all those who care for the moral life and ideals of America, would show that they care enough to inform themselves of the purposes of such important bills as the Brookhart Bill in the Senate (which would prevent "blind" and "block" booking, and enable the local exhibitor to choose his own pictures, and so make him responsible also for what he shows), and the Hudson Bill in the House of Representatives (which would regulate movies through a Federal Commission in the interests of common decency, at their source of production),—and if they would then make their feelings known to Congress by their immediate and earnest support of such bills, much again would soon be accomplished.

"Why we American People," says Roger W. Babson, "will continue to spend thousands of millions on schools to train the children of our cities, and then permit a bunch of irresponsible men to exhibit each night crime-breeding pictures (planting seeds of vice and deceit) within the shadow of the school building just to make a few dollars, is beyond my comprehension. Such pictures in one night uproot all the good seed which the schools can plant in a month."

But why we men and women of the Churches of America continue to ignore or disclaim our responsibility for such films, or somehow fail to act in the matter, or to learn what to do about it if we do not know,—is beyond my comprehension. It seems to me to be an indictment of the Churches for their moral inactivity and lethargy and blindness that cries to Heaven.

It is time for us to arise and uncover and smite this great evil, which has been truly called "one of the greatest sins of our time," and to demand normal decency at least, in the moving picture films. We must do this, or else be content to see our American moral decay.

One of the most significant things of all in Mr. Babson's recent statement on the movies as "the basic cause of the crime waves today," is this: He says that he sent a questionnaire to the school principals of New England asking them which of the following had the greatest influence in molding the character of our young people today, the School, the Church, or the Home,—and 70 per cent of them deliberately took the trouble to scratch off all three, and replied, "the movies!"

What are we going to do about it? Do we care? Do we think that it makes any difference to our city, or to our nation's mission and destiny, or to the coming of the Kingdom of God?

I wish that we might arouse the teachers of our Sunday Schools or Church Schools, everywhere. I wish that we all might make surveys of the films, and see all the pictures shown, over a definite term of weeks, and so know for ourselves of what sort the pictures which the producers consider their "best" pictures are. I wish that we might publish our findings and let our voice of indignant protest be heard everywhere throughout the length and breadth of the land. I wish that we might look into such bills as the Brookhart and Hudson bills, and send petitions to our representatives in Congress that these bills be passed without delay.

It is time for us to act! For again I say, if the Churchmen and Churchwomen of America do not soon awake to this insidious evil influence of the movies that is undermining the people's standards and ideals of purity and marriage and clean family life, we may awake some day too late to find American manhood and womanhood debauched and ruined.

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. H. C. Blosser from Loudonville, O., to Glenmont, O.

Rev. Anthony Szabo from care Rev. D. Simen, 2416 Allston Way, Berkeley, Cal., to 2349 Coolidge Ave., Oakland, Cal.

Mr. F. Clever Bald, son of the Rev. F. W. Bald, has become headmaster of the Hudson School of Detroit.

The Rev. Marcus Bach, of Fairview, Kan., has been called to the pastorate of First Church, Omaha, Neb.

The Rev. Ernest Fledderjohann, of Bucyrus, O., has accepted a call from Grace Church, Chicago, Ill., and will take up the pastorate on Jan. 1.

Dr. John C. Horning preached at the second anniversary of the successful pastorate of Rev. A. H. Schmeuszer of St. Paul's Church, Kansas City, Mo., on Dec. 1.

Dr. E. H. Cosner will address the men of the Reformed Churches of Akron at their mass meeting on the evening of Dec. 8 at First Church, Dr. R. W. Blemker, pastor.

In the Wooster Ave. Church, Akron, O., Rev. E. E. Zechiel, pastor, Dec. 1 was set aside as Thank Offering Day. The pastor is completing the first year of his present pastorate.

In Grace Church, Jeanette, Pa., Rev. Ralph S. Weiler, pastor, there will be a Candle Light service Dec. 22 and a White Gift service Dec. 25. The choir will render a cantata on Dec. 29.

In Trinity Church, West Hollywood, Cal., Rev. F. J. Schmuck, pastor, a Catechetical Class is being organized Dec. 7. Home Mission Day offering, \$42. An effort is being made to add 25 new members to the roll of 71 members.

In St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor, 310 were present on Rally Day, Oct. 27. Offering, \$407.16. Rev. Frederick D. Wentzel gave an address of information and inspiration.

In St. Mark's Church, Pittsburgh, Pa., Rev. J. Grant Walter, pastor, the first meeting of the Men's Club for the season was held Oct. 17, with Judge Walter Mitchell and Dr. Eugene P. Skyles as the speakers.

The Reformed Churches of Canton, O., participated in the early morning Thanksgiving service and breakfast for men, which was held in the First Congregational Church at 7 A. M. Judge Carrington T. Marshall, Chief Justice of the Supreme Court of Ohio, delivered the address.

Through the generosity of Mr. C. O. Meads, a member of St. John's Church, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, an automatic oil burner has been placed in the parsonage for the convenience and comfort of the pastor and family.

We are glad to report that Rev. Carl W. Isenberg, pastor of Salem Church, Campbelltown, Pa., who was taken suddenly ill with appendicitis on Nov. 11, was expected home by Thanksgiving Day. Mr. Corl, a student at the Theological Seminary, Lancaster, has been preaching during the pastor's absence.

Rev. Arthur K. Beisheim, of Bluffon, O., delivered the Thanksgiving sermon on Nov. 28 in Emanuel Church, Rochester, N. Y., Rev. Frederick H. Diehm, pastor. The Every Member Canvass was conducted in Emanuel Church Nov. 17. The annual

Thank Offering service of the W. M. S. was conducted Dec. 1, in the evening.

November was a month of special services and special offerings in Wilson Avenue Church, Columbus, O., Rev. E. Bruce Jacobs, pastor. There were the Communion service, Home Mission Day, Ministerial Relief Sunday, a Thank Offering pageant by the G. M. G., and special services commemorating the first anniversary of the dedication of the Church building. There were 4 additions to the membership of the Church. Full Apportionment on the 7/12ths basis will be paid by Dec. 31.

The 1930 Diary and Budget Account will help you to keep an account of the money you make, the money you spend, the money you save, and the money you give. In addition to this, the Diaries contain useful information, and interesting, helpful, Stewardship teachings. They are pocket size, bound in red Russia leather, with gold embossing and edges. They cost 25c apiece, and are available from Dr. William E. Lampe, 316 Schaff Bldg., 1505 Race St., Phila., Pa.

Salem Church, Harrisburg, Pa., has announced as the speakers at its rededication services Dec. 1-8, Rev. Drs. Theodore F. Herman, George W. Richards, Charles E. Schaeffer, Paul S. Leinbach and Stewart W. Herman; Hon. William M. Hargest, president-judge; Hon. Frederic A. Godcharles, historian, and representatives of local Churches. The special dedication of the John K. and Emma R. Bowman Memorial Organ takes place Dec. 8 at 7.30 P. M.

St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, celebrated its 38th anniversary on Nov. 17, with Dr. C. E. Schaeffer as the special preacher. Offerings for the anniversary, \$1,298.47. St. Mark's Church is uniting with Memorial Baptist Church, Rev. Darlington R. Kulp, pastor, in several union services. On Thursday evening, Dec. 5, the Schuylkill Valley Club of Cedar Crest College is presenting "Love in a Mist" in the Sunday School. Dr. Alexander Toth, of the Seminary at Lancaster, was the special Home Mission Day speaker on Nov. 10.

In First Church, Washington, D. C., Rev. Dr. James D. Buhner, pastor, an excellent Rally program on Oct. 27 was arranged by Mrs. T. E. Jarrell. Upon the return of Dr. and Mrs. Buhner and friends, from a trip through 6 countries in Europe, they were met at New York City by a delegation of Church members, which added greatly to their joy at returning home. On Nov. 11 the pastor began his 9th year of Monday evening lectures, with a class of 32 students.

In Emmanuel Church, Indianapolis, Ind., Rev. H. L. V. Shinn, pastor, during October there were thirty-two 100% Church attendance classes; 85.9 per cent of all pupils attending Church School attended the entire service. The choir rendered an unusual Vesper program on Nov. 17. The year's program was planned at a congregational meeting Oct. 10. Holy Communion was observed Oct. 6.

The Rev. John N. Garner, who has been pastor of St. Paul's Church, Westminster, Md., since 1924, has accepted the call to Emmanuel's Church, Hazleton, Pa. He will succeed the Rev. Dr. S. E. Stofflett, who served as pastor of the congregation for 34 years, and who is now pastor emeritus. When Dr. Stofflett began his work at Emmanuel's the congregation numbered 187 and at the close of his pastorate it

numbered 906. The Rev. Mr. Garner will enter upon the work in this parish on Jan. 1.

In St. Andrew's Church, Phila., Pa., Dr. Albert G. Peters, pastor, the annual Thank Offering service of the Missionary Organizations was held on the evening of Nov. 17. The address was delivered by Miss Ruth Snyder, of our China Mission. St. Andrew's subscribed its full quota in the Berger Home Campaign. On the evening of Nov. 24, the choir rendered a splendid musical program. The congregation united with 4 others in a Union Thanksgiving service which was held in the Reconciliation Reformed Episcopal Church on Thanksgiving morning.

In Trinity Church, Freemansburg, Pa., Rev. S. L. Messenger, D.D., pastor, a largely attended Church wedding took place on Saturday, Oct. 26, when Miss Mildred E. Henn, the popular postmistress of the town, became the wife of Joseph A. Wagner. Ministerial Relief Sunday was observed in Trinity Church by using the printed program prepared by the Board. Special offering, \$8.50. Pastor Messenger preached the sermon at the union Thanksgiving service held this year in Christ Lutheran Church, of Freemansburg. A special offering was taken for the benefit of St. Luke's Hospital, Bethlehem.

In First Church, Canton, O., Rev. Dr. R. W. Blemker, pastor, the Thank Offering service of the W. M. S. was held Nov. 24. At the morning service messages on stewardship were brought by 2 men and 2 women of the congregation. A Rabbit Supper was held Nov. 26. The quota of \$1,200 for Heidelberg College has been completed. Margaret Blemker won the bronze medal in the Prince of Peace Contest held No. 10; Glendon Weller was second. The S. S. attendance Oct. 27 was 688; 8 new members were enrolled.

In St. Peter's Church, Lancaster, Pa., Rev. Charles D. Spotts, pastor, Nov. 17 was Every Member Canvass Sunday. Ingathering Sunday was Nov. 24. On Nov. 10 at the evening service an International Service was in charge of Miss Alliene S. De Chant. A Father and Son banquet was held Nov. 15. The evening service on Oct. 20 was a Campers' Program. Reports on International Camps were made by John Frantz and Kathleen Eby; and on Camp Mensch Mill by Anna Mary Dotterer and John Schaeffer. Rev. Fred Wentzel had charge of moving pictures of camp.

The annual Red Lion, Pa., Union Thanksgiving service was held in St. John's Church, Rev. Oliver K. Maurer, pastor, on Thanksgiving Eve. The sermon was preached by Rev. Dr. Fleming of the U. B. Church. Dr. Jerome Guss, of the Lutheran Church, read the Scripture lesson and Rev. Mr. Basom of the Evangelical Church offered prayer. A union chorus of 32 voices under the direction of Mr. Allen Neff, of St. John's Church, rendered several musical selections. This union service manifests a friendly, Christian spirit in the town and also furnishes a fitting and inspiring Thanksgiving service.

Many fine bulletins published by the Classical Missionary and Stewardship Committees show that more and more congregations are joining the 100 per cent class by paying 7/12th of the whole year's Apportionments. The congregations that have paid in full in the past are finding it possible to pay the 7/12th in full by Dec. 31, and in many cases, before that

date. The doing of this takes work all along the line—by the Classes, by Consistorial groups, by congregations, and on the part of the individual members. However, many congregations in many of the Classes are proving day by day that it can be, and is being, done.

In First Church, East Mauch Chunk, Pa., Rev. D. F. Singley, pastor, the fall Holy Communion was held Nov. 24. The G. M. G. held its annual Thank Offering service on Sunday evening, Dec. 1, at Thanksgiving services were held on Thursday morning, Nov. 28 at 9 o'clock. The annual Cash Rally was held Dec. 1. The goal set was \$1,200.

The congregation of Christ Church, Phila., Pa., Rev. Aaron R. Tosh, pastor, has almost covered its quota of \$1,500 for the Berger Home for the Aged. The committee expects to secure the full amount requested. The 7/12ths of the congregation's Apportionment for the current year has been provided. The young people had charge of a very informing and helpful service on Sunday evening, Dec. 1, at which time Dr. A. V. Casselman made the address, illustrated with moving pictures, on the work of our Church in Summer Camps and on the Mission Fields.

In Karmel Church, Phila., Pa., Rev. Wm. G. Weiss, pastor, the advent season was ushered in with appropriate services on Dec. 1. Dr. J. Rauch Stein occupied the pulpit in the evening and preached to a large audience of predominantly young people on "Seeing Jesus" through the practice of evangelism, stewardship and the rebuilding of the family altar. The Consistory and volunteers for the annual Every Member Canvass will meet on Wednesday evening, Dec. 11, when Dr. Stein will be present to aid the pastor and his helpers in organizing for this canvass. The accent this year will be on the EVERY Member.

In the Kreutz Creek Charge, Hellam, Pa., Rev. Walter E. Garrett, pastor, special services are being held in the Canadochly Church, Dec. 1-8 each evening. The Christmas Bazaar will be held in Trinity Social Hall on Dec. 7. "Messenger" Day will be observed throughout the charge. An illustrated Christmas service will be held at Trinity Church Dec. 22. Canadochly will render a Christmas cantata Dec. 24. Locust Grove will hold Christmas exercises Dec. 23. Trinity will have a cantata on Dec. 24. Canadochly and Locust Grove Churches have paid 7/12ths of the Apportionment and Trinity will pay the same quota in a short time. A total of \$73.50 was given to Hoffman Orphanage for the payment of recent repairs.

In St. John's Church, Lewisburg, Pa., Rev. Henry H. Rupp, pastor, the Every Member Canvass was held Dec. 1. The Consistory has challenged Mr. Kremer's S. S. class of young men to make an Every Member Canvass for the cause of Ministerial Relief. The service, "Ambassadors for Christ" will be rendered on the morning of Dec. 29 and the canvass will be made during the following week. The pastor has again been re-elected chairman of the Lewisburg Council of Religious Education and also director of the Community Week Day School of Religion to be conducted by the Council for high school and 7th and 8th grade pupils for 10 weeks, beginning Jan. 8.

Special evangelistic services were held Nov. 1-10 in First Church, High Point, N. C., Rev. W. R. Shaffer, pastor. Rev. Banks J. Peeler, of Salisbury, assisted the pastor. The attendance was good at each service. Nov. 10 was Ingathering Sunday; 15 members were added. Dec. 1 was Junior Sunday, at which time the service was in charge of the Junior Dept. The Junior Choir furnished the music and the boys served as ushers. On Dec. 1 a congregational meeting was held and new Church officers elected for the year. The Every

Member Canvass will be made Dec. 8. On Nov. 17 the Home Mission service was held in the morning and in the evening the W. M. S. held its Thank Offering service.

In St. Andrew's Church, Reading, Rev. Dr. Charles E. Roth, pastor, the Father and Son Banquet will be held Friday evening, Dec. 6. A special program is planned.

In Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, a Candle Light service was held by the Kiski Club on Dec. 1, at 7.45 P. M. A dinner and Consistorial conference were held Wednesday evening, Dec. 4, at the Penn-Lincoln Hotel, Wilkesburg. Dr. Charles E. Schaeffer made the address. A supper will be given for the Every Member canvassers Dec. 6. The Every Member Canvass will be held Dec. 8. The W. M. S. will hold its Thank Offering service Dec. 15th.

Rev. David Scheirer, pastor of the Willow Street, Pa., Charge, writes: "In the last number of the 'Messenger'—a welcome visitor read with pleasure every week—I noticed that a number of brethren referred to the now somewhat famous '7/12ths by the end of the year.' The 2 congregations of this charge have already paid it in full and are glad. Of course, these 2 congregations have paid in full every year since the Synod at Hickory, N. C. At that time the pastor was not exactly pleased with the attitude and the speeches made by some who were there, but he came home having decided that the causes were bigger than some men he knew. Almost a year ago this charge also completed the payment of its quota for the Ministers' Sustentation Fund."

On Sunday evening, Nov. 24, Rev. F. D. Slifer was installed as pastor of Grace Church, Allentown, Pa. The Classical Committee on Installation was composed of Rev. Paul Reid Pontius, president of Lehigh Classis; Rev. F. H. Moyer, former pastor of Grace Church and now Supt. of Phoebe Home, and Mr. Claude R. Kleckner, an elder of the congregation. Home Mission Day was appropriately observed in the Church School during the morning service. A Father and Son service was held in the evening, Nov. 17, in charge of the Men's Brotherhood. This service was followed by a banquet on Tuesday evening, which was attended by 120 fathers and sons. Holy Communion was observed Nov. 10. The Every Member Canvass was made during the week of Nov. 17.

Notice. When a congregational treasurer sends money for the Ministerial Sustentation Fund to a Classical treasurer, this money sometimes is inadvertently placed in the Classical Apportionment, and our Sustentation Fund receives 9 per cent of it and the other causes of the Church receive 91 per cent of it, if the Apportionment is pro rated. Therefore, the Board of Ministerial Relief requests congregational treasurers to send all money intended for our Ministerial Sustentation Fund directly to Rev. Eugene L. McLean, D.D., treasurer of the Board, 1505 Race Street, Phila., Pa., and to send all money intended for Ministerial Relief Apportionment to the treasurers of the several Classes. This will prevent embarrassing situations and stop a loss of money to the Board of Ministerial Relief.

In Trinity Church, Mercersburg, Pa., Rev. C. B. Marsteller, pastor, Ministerial Relief Day was observed on Nov. 24 and the offering of \$85 given towards the Sustentation Fund. The Harbaugh Missionary Society held its Annual Thank Offering service on Nov. 24 at 7 P. M. Student Kepler, of Mercersburg Academy, who comes from a long line of missionary families in China, spoke concerning mission work in China and also made comments on the colored slides of the same country, shown by the pastor. An arrangement has been made with the Y. M. C. A. Motion Picture Bureau whereby motion

THE DECEMBER BOOK

As the December book the Editorial Committee of the
RELIGIOUS BOOK CLUB
has selected

BEHOLD THE MAN

By Friedrich Rittelmeyer

Translated from the German by Geo. B. Hatfield and Erich Hofacker
This volume, which appeared a few weeks ago, has not, in the judgment of the Editorial Committee, received anything like the attention it deserves. Moreover, as a beautiful study of the personality of Jesus, it is especially appropriate to the Christmas season.

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for \$1.75 postpaid from

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of the Reformed Church

1505 Race Street, Philadelphia, Pa.

pictures are being shown monthly in the lecture room. By action of the Consistory 7/12ths of the Apportionment will be paid by Dec. 31.

Emmanuel Church at Abbottstown, Pa., and the "Reformed Church Messenger" lost a valuable member and friend in the sudden departure from this life of Mrs. Allen March. She was a life long member of Emmanuel Church and a subscriber for many years of her Church paper, and better still, not merely a subscriber but a careful reader of the same. Her interests and activities in the work of the Master were many and varied. She was one of those persons upon whom you could depend for help and encouragement in every worth while enterprise. Although she had been in failing health for some time, death came suddenly and unexpectedly. Her departure

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truly leaves a vacant chair, a chair that will be difficult to fill. Funeral services were held at her late home on Thanksgiving Day at 2 P. M., her pastor, Rev. H. E. Sheely, officiating.

For the first time in many years the two Churches of the New Oxford Pa., Charge, Rev. H. E. Sheely, pastor, are conducting an Every Member Canvass. Although the canvass is far from complete at this time, all the reports received thus far have been most encouraging. The members are responding to the challenge. We are grateful to Dr. Lampe and his office for the helps and materials rendered. Both congregations, Emmanuel and Abbottstown, and St. Paul's at New Oxford, will hold their annual Thank Offering service with Rev. Shiro Takagi, of Japan, as speaker. Rev. Mr. Takagi is one of our native pastors in the Japanese mission field and at present is in America for two years of study at the Theological Seminary, Lancaster, to better prepare him for his work. We are indeed glad that he can be with us and know that we will enjoy his messages and fellowship.

Recently the Board of Ministerial Relief received a letter from a minister in the Northwest Synod, in which he said: "One of our ministers is in need. His wife died 2 years ago, and the small savings he had been able to make from his highest salary of \$800 for a few years nearly all were used for doctor's bills and hospital expenses. He lives with his son-in-law and works on a farm, as much as he is able, to earn his board. He suffers from kidney trouble and was 64 years old last July." A dear lady, who lives in Indiana, also wrote to the Board and said: "Mother and all of us send the Board of Ministerial Relief our Thanksgiving greetings. The check which came to mother on her 87th birthday was like receiving a birthday cake with 87 candles on it, though much more substantial and lasting than a birthday cake. Your thoughtfulness of mother makes her very happy and contented."

November was Missionary Month in St. Stephen's Church, Lebanon, Pa., Rev. P. E. Swope, pastor. Home Mission Day was observed. On Friday, Nov. 22, the City Union of Women's Missionary Societies, composed of all the denominations of the city, held their annual meeting in St. Stephen's Church. About 200 women were present. Mrs. F. B. Witmer, a member of St. Stephen's, is president of the union. The main address was made by Dr. James M. Mullan. His address was very favorably received and steps were taken to organize Mission Study on a city-wide basis as a result of this address. The Ladies' Aid Society served a well prepared banquet. On Nov. 24 the W. M. S., G. M. G. and Mission Band observed their 3rd annual Thank Offering service. Miss Arnetta Reed presided. The pastor delivered the main address. Mrs. John B. Yoder sang a selection. Offering, \$150.

Salem Church, Campbelltown, Pa., Rev. Carl W. Isenberg, pastor, has been in great sorrow by the passing of 3 prominent members of the Church within 3 weeks. Mary Grahby was called by death Oct. 24, at the age of nearly 92 years; she was a member of the Church for many years. The service was in charge of the pastor and members of the Church acted as pallbearers. On Nov. 3, Mr. Amos Foltz, of Fontana, who died at his home at the age of 65 years, was a member for many years and a faithful member of the Consistory, up to the time of his death. Rev. Edgar Hoffmeier, of St. John's Church, Lebanon, had charge of the services and members of the Consistory acted as pallbearers. On Friday evening, Nov. 8, one of the oldest members of the Church, Samuel Moyer, 80 years old, passed away very suddenly. He was a member of Salem Church for 60 years and was very active in all affairs of the Church, serving as elder and trustee

up to his death. Rev. Edgar Hoffmeier had charge of the services. On Oct. 8, 1850, Samuel Moyer had been baptized by the grandfather of Rev. Edgar Hoffmeier. Members of the Consistory acted as pallbearers. Interment was in charge of Roy Arnold, of Lebanon, and was made in Salem Cemetery.

In Trinity Church, Canton, O., Dr. H. N. Kerst, pastor, the rebuilt and enlarged organ was dedicated on Sunday morning, Nov. 10. The pastor preached the dedication sermon at the morning service on "The Function of Music in Religion." The organist, Mrs. Ira B. Penniman, gave the organ dedicatory concert at 4 o'clock in the afternoon. The Church was filled to overflowing at both services. An entirely new console, the most modern electric action, an echo organ, a number of new stops including the harp, the placing of the chimes in the rear of the Church in connection with the echo organ, the re-voicing of the organ and many other improvements—all of this was done at a cost of \$4,500, which was paid in cash. Three men of the congregation gave half of the cost. The remainder was contributed by other members. One of the music loving members of the Church presented the Church with a \$1,000 Steck Grand Piano on the day of dedication. This new organ equipment gives Trinity Church one of the best and finest Church organs in this section. The work of rebuilding and enlarging was done by the Schantz Organ Company of Orrville, O.

In the Glen Rock, Pa., Charge, Rev. Dr. S. M. Roeder, pastor, Rally Day services were held during the early fall. The attendance was good and the interest manifested was very encouraging. The special music added greatly to the interest and enthusiasm. Such services are helpful in many ways and help to revive an interest in those who may have had an inclination to become dilatory in their attitude toward Church and Sunday School. Holy Communion was observed Oct. 20, 27 and Nov. 3. One member was added to Trinity congregation by letter from the Lutheran Church; 5 were added to St. Peter's congregation by confirmation and 1 by re-profession; and 9 were received by confirmation at Jerusalem (Fissels'). On the evening of Nov. 3, the W. M. S. of Trinity Church, of which Mrs. S. M. Roeder is the efficient president, held its annual Thank Offering service. The pageant, "Give Thanks Unto the Lord," was admirably rendered by the G. M. G. and W. M. S. The large congregation present gave evidence of deep interest. The offering was very commendable and was considerably augmented by those who were unable to be present.

Under the heading, "Service Is the Watchword of a Popular Pastor," the Hiawatha, Kansas, "Daily World" contains a tribute to our old friend, Rev. L. L. Hassenpflug, which any man in the ministry might well covet. In an article covering a half page of that readable paper, a notable tribute is paid to this splendid Christian gentleman, who for almost 35 years has served in the Christian ministry and is now beginning his 32nd year as pastor of Bethany Reformed Church in Hiawatha. No less commendation is given to Mrs. Hassenpflug, who came to Hiawatha as a bride and whose counsel and active help have contributed so much to his success. As one evidence of his popu-

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larity and success, it is noted that last year 18 boys, ranging in age from 10-17, were received into the Church. They took

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front seats and have held them ever since, because they want to be near their pastor. Another group of boys will take the front pews after the older class leaves. Because of his many useful and civic activities, he is recognized as one of the leading citizens of his state. It is worthy of mention, too, that the Church he serves pays more for benevolent purposes than for current expenses.

The Annual Consistorial Suppers of Philadelphia Classis were held on Nov. 7 in the gymnasium of St. Andrew's Church, Phila., Pa., Dr. Albert G. Peters, pastor, and on Nov. 14 in the social rooms of Trinity Church, Collegeville, Rev. John Lentz, pastor. The speakers on both occasions were Rev. Charles E. Schaeffer, D.D., and Mr. Frank M. Cressman, cashier of the Allentown National Bank. Dr. Schaeffer spoke on "A Survey of the Task of the Reformed Church," and Mr. Cressman on "The Layman and Church Finance." Both addresses were of an exceptionally high type. The attendance in Philadelphia was 250 and at Collegeville, 218. The conferences were a decided success. Under the auspices of its Standing Committee on Evangelism, Philadelphia Classis conducted a spiritual conference in the historical Boehm's Church, Blue Bell, on Monday, Nov. 25. At the morning session, in charge of Dr. Albert G. Peters, of Philadelphia, an address on "Evangelism" was delivered by Rev. Walter B. Greenway, D.D., president of Beaver College, and Rev. Edward O. Butkowsky spoke on "Christian Education in the Home." At the afternoon session, in charge of Rev. Charles B. Alspach, D.D., of Jenkintown, Dr. Paul S. Leinbach spoke on "The Preparation for the Observance of Nineteen-hundredth Anniversary of the First Pentecost." Discussion, fellowship and prayer also constituted a large part of this most interesting and profitable conference.

With audiences gratifyingly large morning, afternoon and evening, the beautiful St. John's Church, Nazareth, Pa., Dr. Wallace H. Wotring, pastor, was rededicated on Dec. 1. During the past 6 months extensive repairs and additions were made to this spacious edifice. A social room was built, the opalescent glass windows were cleaned and repaired, the lighting system improved, the walls artistically frescoed, new carpets laid in the Church and linoleum in the chapel, plate glass doors installed and the 3 manual Austin organ was enlarged, with Class A 25-note Deagan chimes placed in the organ. The chimes were the gift of the devoted pastor and his family. The music throughout the day was of high grade, the afternoon service being entirely rendered by the excellent organist and choir. The sermons morning and evening were by Dr. Paul S. Leinbach, editor of the "Messenger," who also preached at the dedication of the new Church 22 years ago. Dr. and Mrs. Wotring have rendered a notable service in Nazareth and this large and progressive congregation is looking forward to yet greater ministries. On Dec. 4 the 19th annual men's luncheon was held, with a good attendance and an address by Rev. A. H. Schuler, of Bethlehem. The annual Ingathering service of the 3 missionary societies and Junior C. E. will be held Dec. 8 at 7.30 P. M., with Mrs. W. U. Helfrich, of Bath, as the speaker.

Rev. W. S. Harman, pastor of Grace Church, Hanover, Pa., and his family enjoyed a fine vacation this past summer, made pleasant by the gift of a 7-passenger Buick Sedan, from the members of the congregation. The month of September was spent in preparing for the autumn work. Rally Day was held Sept. 29, with over 300 in Sunday School. The Newly Revised Closely Graded Lesson of the International System was introduced Oct. 1, and is working very satisfactorily. On the evening of Nov. 4, after being served

supper by one of the S. S. classes, about 30 men, including the Consistory, assembled and prepared the budget for the year. The entire budget, including the Apportionment, was adopted. Each member of the congregation received a copy of the budget and literature on Stewardship. The Every Member Canvass was held Nov. 24. On Friday evening, Nov. 15, a Father and Son banquet was held; 75 attended. Messages were brought by Dr. M. J. Roth, Hon. A. R. Brodbeck and Dr. Henry I. Stahr. Responses to these addresses were made by Mr. Earl Heiges, Mr. Frank Brame, Mr. Walter Heagy and the pastor. Musical numbers were rendered by the Men's Chorus, the Boys' Harmonica Band, and the Saxophone Sextette. A dialogue was presented by Keith and Harry Harman. A catechetical class of 17 has been organized. The Chorus Choir is rendering excellent service and by their loyalty is adding a great deal to the programs. Home Mission Day was observed Nov. 19, with fitting addresses and a special program. The S. S. Orchestra gives a 15-minute program at 9.10 each Sunday morning, and is a very attractive feature to the program. Average S. S. attendance for October was 300.

In Christ Church, Bethlehem, Pa., Rev. W. H. Bollman, pastor, "Reformed Church Messenger" Day will be observed at the morning service on Dec. 8. An effort, endorsed by the Consistory, will be made to have the number of subscriptions from this congregation raised to a total of 100. A Father and Son service was held on Sunday evening, Nov. 17, at which Prof. Jos. B. Reynolds, of Lehigh University, a member of the congregation, was the speaker. The following Tuesday, 175 men and boys were seated at a Father and Son banquet in the new social room of the Church. Thomas B. Kellow, sheriff of Lehigh County, gave the address. The final drive to raise the \$6,000 debt still remaining on the new social and dining hall and kitchen, which were installed 1½ years ago at a cost of \$16,000, was successfully completed with subscriptions of over \$6,500 already in. The congregation looks forward to the celebration of its 80th anniversary next year, entirely free of debt. A Mother's Club, composed of the mothers of the children who are in the Beginners' Department of the Sunday School, was organized under the direction of Mrs. Darwin Walters, Beginners' Superintendent, and is making its influence felt in the redecorating of the room in which the beginners meet. Mrs. Harry Gifford is the chairman of the redecorating committee. The Ladies' Aid Society, Mrs. Milton Lerch, president, will hold its annual Christmas Bazaar and Bake Sale on Wednesday, Dec. 4, and serve meals at noon and night. The Christ Church choir, under the direction of David Griffith Samuels, organist and choirmaster, will render Bach's great Advent Oratorio, "Sleepers Awake," on Sunday night, Dec. 8.

St. John's Church, Lebanon, Pa., Dr. Edgar F. Hoffmeier, pastor, is holding special services Dec. 1-8 in celebration of the re-opening of the Church and the dedication of the new Midmer-Losh organ. The organ was dedicated at the morning service Dec. 1. The musical programs were arranged by the organist, Paul Witter. Solo numbers were rendered at the services of the day by Nancy Miller, Allen Walter and Wm. W. Mish, Jr. The choir also rendered special numbers. Violin selections were rendered by Donald Witter. The first recital was given by Henry S. Fry, organist of St. Clement's Episcopal Church, Phila., Pa.; Miss Edith Frantz Mills, soloist, Tuesday evening, Dec. 3. Mr. Fry gave invaluable aid to the Organ Committee in the selection of the organ. On Reformed Church Night, Dec. 4, Mrs. Harry M. Gingrich, organist of St. Mark's Church, presided at the organ, and ad-

resses were made by Rev. Drs. Wm. D. Happel and V. W. Dippell. Revs. Warren C. Hess, Charles H. Slingshoff and Dr. I. Calvin Fisher, also participated in the program. St. Mark's Choir brought several selections. Community Night is being observed Dec. 5. Rev. D. J. Leonard Hyson will preside and the following are taking part in the program: Revs. Elwood Schwenk, A. C. R. Keiter, Robert C. Pitzer and Dr. B. F. Daugherty. Dr. H. M. J. Klein is the speaker. Miss Ruth M. Albright, organist of Salem Lutheran Church, and the choir, bring special musical numbers. Holy Communion will be administered Dec. 8. An early Christmas service will be held Christmas day at 6 A. M. The Christmas Pageant of the Holy Grail will be presented on Christmas evening. The Renovation Committee consisted of the following: John Wintersteen, Henry R. Nowlen, H. J. Shenk, Charles S. Donough, Mrs. Wm. S. Davis, Mrs. H. Ray Miller, Rev. Mr. Hoffmeier, S. B. Bomberger, Paul Witter, Charles G. DeHuff and Henry S. Fry.

During the latter part of October and for the entire month of November, Christ Church, Bethlehem, Pa., Rev. Wm. H. Bollman, pastor, and its organizations had a full calendar. A Special Sunday Evening Service was held Oct. 27, when M. T. Yamamoto, famous Japanese author and lecturer, spoke on the topic "Japan and America. Shall they be Friends or Foes?" This keen apostle of Good Will spoke to a large and appreciative audience. The splendid good fellowship that the men enjoy at the brotherhood meetings results in some real service rendered to the Church and to the community. Some months ago an acousticon was placed on the pulpit by the brotherhood for the convenience of those in the congregation who find difficulty in understanding the minister. On Oct. 28, the "Jewish Community Center" members were their guests. Entertainment was in the form of a "Mock Trial" in which well known local attorneys engaged in a titanic legal battle. The sermon topic, "Our Reformed Heritage," was chosen to commemorate the 412th anniversary of the Reformation. In spite of a heavy rain the Rev. Mr. Bollman preached to two splendid congregations that day, Nov. 3. On Nov. 10, Armistice Day was observed at the morning service. The sermon topic, "Our Christian Conviction About War and Peace." The Senior Department of the Sunday School, on Nov. 11, entertained themselves at their first birthday anniversary. Although this department is still young, it has done many commendable things for the Church and the Kingdom. To usher in the National Father and Son Week with a Church service the evening service of Nov. 17 was given over to the men and boys of the parish, who conducted the service with Prof. Joseph B. Reynolds, of Lehigh University, speaking on "Fatherhood." A Father and Son Dinner was served by the Truth Seekers' Bible Class on Nov. 19. Sheriff Thos. B. Kellow, of Lehigh Co., spoke informally on his actual experiences with boys. For the Harvest Home service on the morning of Nov. 24 the Church was suitably decorated. At the close of the service the food was distributed among the various charitable institutions of the city. In co-operation with the Harvest Home Thanksgiving Thought of the day and week the Junior School filled a big Thanksgiving basket with food for the needy of the city. This was delivered by the boys and girls themselves. This is real training in Christian love and in the true meaning of Thanksgiving. The union Thanksgiving service for the north section of Bethlehem was held this year in the historic Central Moravian Church, the Rev. C. A. Meilicke, minister, at 10 A. M., Rev. Wm. H. Bollman being the guest preacher. His topic was: "But One Thing is Needful," chosen from Luke 10:42.

A Letter From London

By Albert Dawson

The Free Church View

The Free Church view of the proposed South Indian Reunion scheme is voiced by Dr. J. D. Jones, who writes in the "Christian World": "The fact that men can interpret these 'proposals' so differently shows that there is an ambiguity at the heart of them. Is it likely that a firm union can ever be built on an ambiguity? The foundation-stone must be 'well and truly laid' if the building is to be sound and enduring—and the basis of a Church Union must be laid in perfect candor and truth if the union is to be a union in anything but name. These 'proposals' do not concern South India alone; they concern us at home. They are bound to have reactions on our Churches at home. They are therefore to be deeply and prayerfully pondered. But they raise the question whether we are approaching the question of union from the right angle. Is it a question of orders and organization at all? Isn't it a matter of spirit? Is fellowship to be secured by union or is union to be brought about by fellowship? And is there any reason why, as in the primitive Church, there should not be the real unity of perfect fellowship, even though there are diversities of ministrations?"

Promotion for R. J. Campbell

The Rev. R. J. Campbell, D.D., vicar of Holy Trinity, Brighton, has been appointed by the Bishop of Chichester (Dr. Bell, until recently Dean of Canterbury) to the post of Canon-Teacher in the diocese of Chichester. He will hold a prebendal stall in Chichester Cathedral, and will serve the diocese as teacher and preacher in different centres, as opportunity may offer, in connection with the movement of study and prayer outlined by the Archbishops of Canterbury and York in their Pastoral Letter of last July. In that letter the Archbishops asked "all members of the Church, clergy and laity alike, to make some continuous study of the Gospel of God's revelation of Himself in Christ, of the Bible and the Creed wherein that Gospel is set forth, part of the corporate life and work of every parish throughout the land." Five years ago Dr. Campbell took charge of Holy Trinity, the Church made famous by the brief ministry of F. W. Robertson. Recently he took the initiative in building adjoining the Church a hall in memory of his famous predecessor. This was opened in October by Princess Louise, sister of King George, who in her speech said that Robertson's character could never die. It had a quality of high humanity which would persist in spite of all changes. His was a lonely life. He was peculiarly sensitive; therefore he suffered from a misunderstanding world, but through his suffering he gained the sympathy of others. She found a certain parallel between the careers and characters of the two preachers.

"How long did it take your wife to learn to drive an automobile?"
"It will be just ten years next month."


CEDAR CREST COLLEGE

The new dormitory at Cedar Crest College which is approaching completion was the scene of a delightful Hallowe'en dinner at the opening of the new dining room which will accommodate 200 students. Rev. Robert Arthur Elwood, founder of the Boardwalk Church at Atlantic City, provided a very entertaining address in honor of the occasion. Mr. Elmer Heimbach, secretary of the furnishing committee, introduced the speaker, who is a very close friend of his. He told about the excellence of the equipment of the structure. Among the remarkable achievements of his com-

mittee are: the designing of the new Simmons bed, which is made especially for the Cedar Crest building; the installation of the most modern of kitchen equipment; a model dairy cooled by a Frigidaire apparatus and excellent cuisine throughout.

With the student body seated at the huge table over 150 feet in length, and enjoying the first meal in the dining room, President William F. Curtis realized one of the many forward steps which had been made at Cedar Crest since he became its president.

The campus with its 2,000 trees and shrubs overlooking the South Mountain of the Lehigh Valley and extending over seventy acres in area, is one of the most picturesque sites on the William Penn Highway between Allentown and Reading. All friends of the Reformed Church are most cordially invited to stop at the institution any time they visit Allentown.



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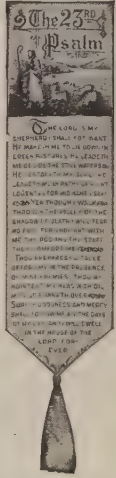

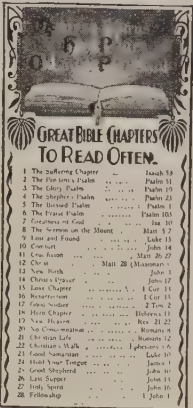
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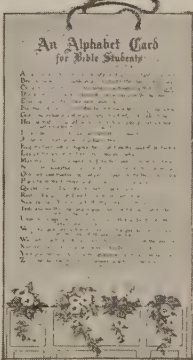
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HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

STEPHENSON AND HIS RAILWAY TRAIN

Text: Isaiah 5:26, "And, behold, they shall come with speed swiftly."

Among the many things for which we ought to be thankful are the useful inventions whose benefits we enjoy. The trouble is that so many of the things which have brought blessings into our lives are so common now that we hardly stop to think how they came nor take the trouble to express our thankfulness for them.

Only a little over a month ago we celebrated the 50th anniversary of the invention of the incandescent light by Thomas A. Edison. At about the same time it was 100 years since George Stephenson invented the engine which successfully carried human passengers from one place to another at an unusual rate of speed. Children who find the railway train and the electric light and many other wonderful things here when they come into the world, take them so much as a matter of course that they can scarcely realize the long and tedious efforts which were necessary to make these things possible.

We ought not to let the centennial year of the invention of the railway engine pass by without saying a little something about it, nor without paying a little tribute of gratitude to the inventor, who was once one of the poorest boys in the world.

The boys and girls who lived 100 years ago could not travel by train as you can, but had to walk a great deal more than you do, or to ride on horseback, or in a coach or carriage. Up to a hundred years ago the people traveled as they had done for thousands of years before. The words of our text, which date back at least 2,650 years, "And, behold, they shall come with speed swiftly," have reference to riding on horseback. That was the swiftest way of travel then and more than 2,500 years later.

At the time Stephenson ran his first railway train the fastest race horse in the world could run a mile in three minutes. Now this has been reduced to a little less than two minutes for a mile, but no horse could keep that up very long and it would be of little practical value. In fact, the fastest stage coaches from 50 to 100 years ago averaged about 10 miles an hour, and that was spoken of as going at lightning speed.

It is said that once, when a great judge was planning to go from Edinburgh, in Scotland, to London, he thought that he would ride in the coach which, by having fast horses ready to meet it at different villages all along the way to London, would travel the whole journey at the rate of ten miles an hour. "Oh, don't go by that coach!" said one of his friends. "But I must," he said. "Well, if you do, be sure not to go straight through; rest for a day or two at York," said the friend. "Why should I do that?" asked the judge. "Well," said the other man, "the rate at which it travels is so great that if you go all the way by that coach it will force the blood up into your head, and you will die. Either go by a coach that is not so terribly swift, or promise me that you will rest at York." Now railroad trains go 60 and 70 miles an hour, automobiles 70

PEN PRICKS

By John Andrew Holmes

I would rather spend the last three minutes before train time in the dingiest railway station than in the most luxurious limousine.

and 80 miles, and airplanes a great deal faster than that.

George Stephenson, the inventor of the railway engine, was born in a little English village near Newcastle-on-Tyne. His father worked very hard as a miner, and afterward as a fireman for an engine which dragged coal out of the pit. He earned very little money with which he could scarcely support his family of eight.

At that time the children of poor people did not have to go to school if their parents did not wish it, so George Stephenson did not get any schooling but spent his early boyhood by looking after cows. Later he took care of a horse which was kept at the colliery where his father worked. He was a bright and clever lad, and used to make little clay models of the engine at the colliery. He began to know so much about the engine that he was employed to look after one which pumped water out of a coalpit. Thomas Newcomer, who died in 1729, had made a steam engine which pumped water out of the mines. James Watt had improved the engine so much that it was practically a new invention. And William Murdoch had made a toy steam engine which ran on wheels. And a friend of his made one which would travel along the road.

Stephenson began to realize that it was a great loss to him not to be able to read, because the things he wanted to know about engines and other things were written in books. At the age of 23 he began to go to night school with the children and learned his alphabet and how to do the simplest sums. He worked hard at his engine from early morning till evening, and at night he went to school to do his lessons. He was so eager to learn that he was soon able to read and write and cipher, and now he could read the wonderful books which told him what was known about the making and working of steam engines.

He got a better job at Killingworth Colliery, where they had a steam engine working to pump away the water which leaked into the pit. The engine worked so poorly that with all the pumping it filled up as rapidly as it was pumped out. He asked permission to try to improve the engine. He took it apart, altered several of the pieces, and when he set it going again, he pumped the pit dry in two days. His employers saw that he was a clever and useful man, and they gave him charge of all the machinery at the colliery, and paid him \$500 a year, which seemed like a fortune at that time.

He next built a steam engine to run on rails in the pit, and draw the coal from where it was dug out to the bottom of the shaft, where it had to come up to the surface. He built other engines, each one

being better than the last. He was also asked to build engines for another colliery.

Shortly after this, a man named Edward Pease made up his mind to build a railway from Stockton to Darlington, on which the trains were to be drawn by horses. Stephenson went to him and asked him if he might build engines to draw them. When Mr. Pease saw how his engines worked in the mines, he asked him to build one for his railway.

On September 27, 1825, the train, made up of six small cars, carrying coal and flour, and one coach for passengers, with Stephenson himself driving the engine, started off and reached Darlington without accident, with the train going at 15 miles an hour. On the return trip only passengers were carried, and it is said that about 600 people were riding in or hanging on to the trucks of the little train.

It was in 1829, a hundred years ago, that Stephenson built the engine which he called the "Rocket," which made a successful trip on the railway from Manchester to Liverpool, and drew a load of 13 tons at as high a speed as 29 miles an hour. For this achievement he received a reward of \$2,500, and was acknowledged as the successful inventor of a railway engine. His fame and fortune were now made, and his engines were in great demand. One of them, the "America," arrived in New York 100 years ago. The first American-made locomotive was the "Tom Thumb," constructed by Peter Cooper for the Baltimore and Ohio Railroad, which began to run in 1830. The Baldwin Locomotive Works, started in Philadelphia in 1832, are among the largest in the world.

"Do you think it healthy to keep your hogs in the house?" a social investigator asked.

"Waal, I dunno," he drawled, "but I been akcepin' my haws there for 14 years and I ain't never lost one of 'em yet."

The Family Altar

By the Rev. John C. Gekeler

HELP FOR THE WEEK OF DEC. 9-15

Practical Thought: "As ye would that men should do unto you, do ye also unto them."

Memory Hymn: "Hark, a Burst of Heav'nly Music," New Reformed Church Hymnal, 134.

Monday—Putting Religion Into Business.
Deut. 24:10-18.

Moses condemns cut-throat business methods. The slogan, "Live and let live," would become "Live and help live," if the principles of this ancient writing were put into operation. Modern business, while it has absorbed much from Christian teaching, is still a long way from being thoroughly as Christ would conduct it. Business that has eyes alone for profits and ignores the well being of its operatives is wrong in the light of today's Scripture. It is not socialism to say that the worker is entitled to a share in the product: it is Christian. Thank God that the best business theory and practice is recognizing this.

THE PASTOR SAYS

By John Andrew Holmes

Ethical culture asks music to come forth from the soul, but religion touches the keys.

Prayer: We bless Thee, dear Father, for the teachings of Thy Word. Give us the aid of Thy Spirit that we may build into daily practice its principles. Thus Thy kingdom will come on earth. **Amen.**

Tuesday—Pleasing Our Common Master.
Eph. 6:1-9.

How thought of Christ alters the viewpoints of men, and modifies their mutual relationships. The world of Paul knew almost nothing of free labor. Working men were mostly slaves, owned body and soul. Into that kind of a social complex inject the idea that Christ is the Lord of both slave and master: did it make any change? Into our modern industrial order of free labor, with its rights of contract and of organization, on the one hand; of great financial combination and intense competition on the other, that same idea seeks an entrance. Will it make any difference in the conduct of employee and employer? When both remember that they are servants of Jesus Christ, accountable to Him, surely their mutual relationship must be kindly and helpful. "Not with eye service, as men-pleasers; but as servants of Christ"; there is an ideal worth having!

Prayer: Keep us, O Christ, from all hardness of heart toward men in different social standing. In whatsoever station we find ourselves may we remember that Thou art our Master. **Amen.**

Wednesday—Injustice Offensive to God.
Amos 5:6-15.

When Egypt misused Jacob's descendants, God took a hand in the affair and set them free. When in after centuries another generation of the said descendants oppressed the poor among them, He again showed displeasure. So through all the centuries injustice has been offensive to Him. No nation may tolerate injustice to any section of its people and meet with His favor. If commerce and industry would prosper, they must deal justly with all, employees and employers, managers and stockholders as well as the purchasing public. It is written into the fabric of life that "No man liveth unto himself."

Prayer: Quicken our sense of right and wrong, O God. Let no deed of ours prosper, that would work a brother harm. May mutual helpfulness ever be an impelling force among us. So would we imitate our Master. **Amen.**

Thursday—Laborers in the Vineyard.
Matt. 20:1-16.

Jesus was interested in the problem of unemployment. Was it ever an acute personal experience? With our growing prosperity there is also an increasing unemployment. American industry through improved machinery is producing a larger quantity of goods with a decreasing payroll. The amount of suffering this involves can be read between the lines. The mind and the spirit of Jesus is needed for the solution of this problem. Men must be saved from the deterioration of enforced idleness. But Jesus would not take the advantage offered by unemployment to get the most for the least. Christianity is generous as well as just.

Prayer: O blessed Saviour, help us to make room in our own lives for Thy spirit of helpfulness and generosity and justice. In the difficult and complex problems of our day may we have the controlling influence of the Holy Spirit. **Amen.**

Friday—Basic Principles of Industry.
Deut. 5:12-20.

There can be no industry without labor. "Six days shalt thou labor." Honest toil is fundamental to industry. Efficiency in application must go hand in hand with labor. For that God has given us brains.

Brains must be mixed with labor, or labor becomes in vain. Along with the injunction to labor goes the requirement of rest. Industry may not ignore the Sabbath. The testimony of men who have been compelled to labor on the Lord's Day stresses the wastefulness of it. Owen D. Young in a speech has said, "We are learning that productivity of labor is not measured alone by the hours of work, nor even by the test of physical fatigue in a particular job. When zest departs, labor becomes drudgery. When exhaustion enters, labor becomes slavery." God has thrown the Sabbath into the grind of the week to save men; where Sunday labor prevails industry is basically unsound.

Prayer: Give us the desire to honor Thee, dear Lord in all things. **Amen.**

Saturday—True Riches. Eccl. 5:10-20.

Money is power. Unless power is directed it may become an exceedingly harmful thing. To desire money for its own sake is foolish: "he that loveth silver shall not be satisfied with silver." True riches consists of character which may be had apart from material wealth. But the man of character given the wealth of material has placed in his hands both an added responsibility and an increased power for good. Such men do not love money ("the love of money is a root of all evil"), nor desire it for its own sake. Such recognize their stewardship as unto God the Owner of all. Such, whether he have little or much, is truly rich.

Prayer: Whatsoever Thou dost give us, dear Lord, we would hold as for Thee. Help us not to be blinded by the gold of earth, but to give ourselves to amassing treasure in heaven. **Amen.**

Sunday—Impartial Judgment. Matt. 7:1-5.

It is the censorious spirit which Jesus here condemns. There are times when we must pass judgment upon events and upon men. To do so we must be free from that hypercritical spirit that can see no good in others. "Censoriousness is one of the great bolts of social intercourse. People who have nothing else to talk about, talk about their neighbors; they discuss their conduct; they impute unworthy motives; they repeat slanders, they exaggerate them; they take a sinful pleasure in condemning others; they often sin against the ninth, continually against the new, commandment." Only the clear-eyed can judge another. Only he who loves is clear-eyed, for love helps us to see what others cannot see. If we love our neighbor as we do ourselves, we will more often pity than condemn.

Prayer: O Jesus, Thou great Lover of men, we would imitate Thee. Grant unto us the clear vision of a holy love. **Amen.**

Teacher—"John, why are you late for school today?"

John—"I didn't have time enough to get ready."

Teacher—"That's funny; I always have plenty of time."

John—"I know, teacher, but I always wash."

It was her first real view of a cotton plantation with the plants all in full bloom, the endless fields of white causing her no end of wonderment. They stood spell-bound at the spectacle until the young lady broke the silence by remarking:

"What a wonderful crop of powder puffs! It's the first time I've seen them actually growing!"

"Where is that beautiful canary bird of yours that used to sing so clearly and sweetly?" asked Mrs. Weatherbee.

"I had to sell him," Mrs. Butlam said tearfully. "My son left the cage on the radio set and he learned static."

Puzzle Box

ANSWERS TO—HIDDEN WORD LIBRARY PUZZLE

1. Ink; 2. Paste; 3. Table; 4. Blotter; 5. Volumes; 6. Ink Well; 7. Bookcase; 8. Dictionary.

DOUBLE TIED WORD CUBE, No. 2

(Words of five letters each)

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Across: 1. To seek or attempt to find. 2. To join together. 3. The name of a large sea duck. 4. The main axis of a tree or plant—plural. 5. Concise, free of superfluous words.

Down: All the words the same as the five words across.

—A. M. S.

Ambitious Student—"Do you think I can ever do anything with my voice?"

Professor—"It ought to come in handy in case of fire."

Lawyer (helping pedestrian up)—"Come with me, my man. You can get damages."

Pedestrian (groggy)—"I got all the damages I want. Give me some repairs."

Birthday Greetings

By Alliene S. De Chant

It isn't every day that we have "tucked in a letter" surprises from Sendai, Japan, and so I can scarcely wait to keep my promise and share with you this Baby Crow story written by our Mrs. Allen K. Faust, missionary mother of our Richard graduate. Your Birthday Lady remembers the old SUGI (cryptomeria) tree "Mammy" Faust talks about, and I have eaten de-licious currants from the bushes just beneath it. And Richard could tell you many tales about my bicycling! But here's the story:

"Mr and Mrs. Crow had built a nest in the very top of our tall, old sugi tree. Soon there were baby crows; and 10 days ago, during a terrifying wind storm, one of these little black babies was blown from its nest, down upon the ground. The Mamma crow began to scream very loudly at her baby's plight and soon was joined by Papa Crow, and together they kept up a piteous squawking until night-fall, and then, at the first streak of dawn, they commenced again their cries of distress. Not knowing exactly what to do, we hesitated a while, but finally after examining the baby bird and finding its leg injured and the wings too small to be used for flying, we put it into a box. Just then our milkman appeared in the yard and took the box and set it on top of the bicycle shed, which is very near the old sugi tree. We thought that now the parent crows would try to feed their little one; but though they flew wildly around, they did not quite dare to come so near the house but kept up a continual cry. At last the milkman decided to take the baby crow to his house, and there it is now, being fed by him with the hope of making it a pet." Baby Crow greetings to all my boys and girls who are kind to baby birds, even as are the Faustus and the Japanese milkman.

P. S. We have some new members, too! Mrs. M. L. Gilbert, of Hellam, Pa., sent us 32 names from the Canadachly S. S., Delroy, Pa. Greetings!

A woman who was living in a hotel at San Francisco hired a Chinese boy. She said, "What's your name?"

"Fu Yu Tsein Mei," said he.

"Your name is too long. I'll call you John."

"What's your name?" said he.

"Mrs. Elmer Edward MacDonald,"

"Your name too long. I'll call you Charlie."

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

PLEASE PLAY WITH ALOYSIOUS

A one-act play.

By CLO

Characters

Mrs. Blank, a competent matron.

Aloysious, a timid boy of three.

Time: Early forenoon.

Place: Any town.

Scene: A modern living room.

(As curtain goes up Mrs. Blank is reading a letter. She frowns, walks to the left of the stage, slaps the letter down on a table, returns to centre of the stage and begins to talk.)

(The child is leaning against a richly upholstered armchair at the right and to the back of the stage. He looks bored while his mother is reading. When she begins to talk he begins maneuvers to attract her attention to himself. From his manner it is easily deduced that he is afraid of his mother. And from the way he takes her snubbing one gathers he is accustomed to being snubbed.)

MRS. BLANK (her vowels are wide and emphatic, and halt like well-drilled soldiers before a consonant): I like that. What bother, I should like to know, would one more be to her? Having two children to look after anyway, what difference would one more make? She could do that much for her sister, I should think. I would do as much for her.

Stop pulling my skirt, dear. (This to Aloysious.)

If she were a busy woman like myself, I would not think of asking it of her. But, she is such a home body. Now I never have a moment to myself. There is always something. If nothing else, a committee meeting. I am on so many committees. (The telephone rings. She gestures as much as to say, There, you see?)

Mrs. Blank speaking. — — — Mrs. Darling is coming to the bridge luncheon today? Mrs. Darling is a wizard at bridge. — — — Mrs. Frankson, Mrs. Darling will win EVERYTHING. — — — I like that. — — — By all means. Let us do that. An hour with Madame Sophonsie, will brush up our game. — — — I can go this very moment. — — — You've already made an appointment? Very well. Hello, hello — — — Mrs. Frankson, we may as well go on to the luncheon from Madame Sophonsie's. — — — Goodbye.

(She slowly rises from the chair at the telephone table, a concerned look on her face. Aloysious is staring at her, wondering what it all is about. As Mrs. Blank becomes aware of the child, she abruptly halts on her way to the center of the stage.)

Aloysious, why do you stare at me so? You make me nervous, darling. Go to the kitchen. No, don't. Maggie has threatened to leave if I send you into the kitchen again. Run into the dining room, that's a dear. No, no, you are sure to get into mischief. You will have to stay here. But do not stare at me so. Mother does not like it.

(Sucking his thumb, Aloysious disap-

pears behind the armchair.)

My sister simply must take him. I know what I shall do. I shall write my brother-in-law. He is so good-hearted. I shall explain to him how very much every moment of my time is taken up. Let's see. Monday, study club. Tuesday, bridge. Wednesday, the Guild. Thursday, Parent-Teacher Association. Friday, teas. Saturday, we drive some place or another. And forenoons there are committee meetings, shopping and half a dozen other things.

But with my sister it is entirely different. I know she belongs to many clubs. But she does not give herself to club work the way I do. She serves on one or two committees, perhaps. But she is not at all serious about the work.

What she enjoys doing is playing with her children. And I do say, she is a perfect child herself. I'll admit she is clever. You should see her back-yard. It is a wonderful place for a child. All sorts of play devices. I can not see how she thought of those cunning things in that Japanese garden. Those Japanese gardens are quite the thing. Our study club gave one meeting to them. So interesting. And I assure you you would not believe your own eyes if you saw her yard in winter. Statuary everywhere—sacred bulls, ducks, swans, pigs, dogs, horses. She sculpts them all out of snow and ice. That yard is the place for a child. She simply will have to take Aloysious. I'll have my brother-in-law see to that.

(Curtain.)

"Of the various units of the school system, the kindergarten is perhaps best fitted to the nature of the children it attempts to educate."—A. A. Douglass, Director of School of Education, Pomona College, California.

Write to the National Kindergarten Association, 8 West Fortieth Street, New York, for information and advice with regard to getting a kindergarten established in the public school.

"I believe," said the Englishman at the radio, "I've got America. I hear a persistent chewing sound."

He: "I've a great mind to rock the boat and frighten you."

She: "Once before a young man like you tried that with me and the boat upset."

He: "And what did you do?"

She: "I swam ashore and notified the coroner."

It is rumored that a certain landlord in the Bronx has erected an apartment building with apartments so small that the tenants will have no room for complaint. We fear some Churches are too large.

SPEAKING OF ENDURANCE RECORDS—

(The True Story of a Beautiful Ministry)

It is one of life's little tragedies that the accompanist is so often eclipsed by the one accompanied. While the soloist rejoices in acclaim and conquest the accompanist receives the attention of a mechanical automatism.

There is one particular accompanist who has run the rugged gamut of faithfulness and whose record of constancy is destined, at last, to reward her with recognition. She is Mrs. Joe Clement, organist of the First Reformed Church, Sauk City, Wis. She has the unusual and enviable record of having played the organ for 45 years, and she has never missed a service. This has included special meetings, weddings, choir rehearsals, holy days, and funerals. This has included Sabbaths when the mercury was down to 30 degrees below, days

when it was 100 degrees above, days of rain and snow, days when there was to be company for dinner, days of headaches and heartaches, days, days, days.

One Sabbath, April 11, 1884, to be exact, a mother and father watched their little 13-year-old daughter take her place at the old Church organ. When she was securely seated on the cushioned chair, her sister came and helped her adjust her stiffly starched skirt. And without further formality a frail, curly-haired youngster, scared to death, began her career. She had had this encouragement from her father before leaving home that morning: "You've taken enough music lessons now and you should be able to play anything. Jetz, Spiel!" The four blocks to Church had been traversed painfully. Two little legs had shivered and trembled, not entirely from the cold, and one little heart had beaten thunderously! Those little legs felt the pedals with effort and little fingers pressed heavily on the keys.

The old Church was equipped with kerosene lamps. The pulpit was high above the organist's head and was reached by a flight of precipitous stairs. The stove on this April Sabbath scorched those Christians



Mrs. Joe Clement

Organist of the First Reformed Church, Sauk City, Wisconsin

in its immediate vicinity and the preacher made it hot for the rest. The horses in the adjoining shed neighed and stamped. But young Selma Buerkie was oblivious of it all, she pedaled the organ and as her perspiring fingers felt their way over the keyboard, she led the singing, "Praise God from whom all blessings flow . . ."

Some years later there was a presidential inauguration and the organist, now Mrs. Joe Clement, played a triumphant choral in honor of the first president of Reformed faith. Nor could that notable have felt more exalted than she who played the new Church organ that day! There was a pedal-keyboard on this new instrument to be played with the feet and the bellows were worked by a boy hidden behind the cabinet. These were innovations! With them came a salary of \$20 a year for the Church organist.

It was a long span of years that stretched from Chester A. Arthur to Theodore Roosevelt. The intervention bridging that gap could be made graphic by noting the events it includes! Selma Buerkie too had experienced changes. She had changed her name, but not her avocation. Not even a honeymoon could make her miss a Church service. That romantic episode was so arranged that Sundays found her in her place at the organ. She was in business for her King. Her parents had passed on. The sister who had been so

particular about Selma's appearance at her debut had also been summoned home. The wheel of time was slowly rolling through various changes.

New families of mice inhabited the new organ; it was more spacious. Only once did one of the little denizens disturb a service, and that was when it ran across the keys and added an obligato to "O come all ye faithful." (Mrs. Clement is still horrified at Church mice.) They and the bellows-boy were her main anxieties at this period. But as she sat at the organ she smiled. The congregation was growing. The Church had caught the spirit of the times, the spirit of progress. On the ceilings gleamed the miracle of man—incandescent lights. Gone were the dangerous and offensive kerosene chandeliers. Gone were the lamplighter and ladder. As she pulled the stops and touched the keys her soul, too, was aglow and she sang, "Praise God from whom all blessings flow . . ."

The years whirled on and in this final cycle the organist's name was again changed and she became known as Aunt Selma. Rousseau once wrote, "There is a period of life when we go back as we advance." Our faithful accompanist advances as time strives vainly to slacken her steps or mar her record of perfection.

The World War was harassing to her as to all German-Americans scattered throughout our land. But she, as they,

dealt with the situation admirably. She played at the special services where there were prayers for peace or where men were paid at last, hard homage during the throes of war. Loyal to her calling, she accepted with fortitude whatever transpired.

With it all came a new and magnificent structure for the First Reformed Church. Down came the little old stone Church with its steeple and belfry. Down came the horse shed and up went a temple, modern and noble in design. Go to this Church next Sunday and you will see Aunt Selma at the console of a great double-manual organ. She touches a switch and the glistening keys eagerly await her tenderest caress. The choir is before her, a large congregation—unmindful of her emotions—fills the Church. Outside are cars, row upon row, and oftentimes an aeroplane sweeps droningly high overhead. Ministers have come and gone, children who were baptized have married, and their children sing their Christmas songs to the plaintive accompaniment of the organ. That accompaniment has come year after year for almost half a century, and always the same fingers have played over the keyboards. Those fingers are gnarled, but never weary. For as Aunt Selma gently touches the responsive keys she still joins in singing the strains of the immortal doxology, "Praise God from whom all blessings flow . . ."

—M. L. B.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The Rev. William G. Jones, known for many years as the "sky pilot of New York Harbor," died at his home in Woodhaven, L. I., Nov. 19. He was 79 years old and for 54 years had been connected with the New York Bible Society, New York City. It was his custom to visit virtually every ship that touched the above harbor and distribute Bibles to the sailors.

Railroad executives estimated at their conference with President Hoover, Nov. 19, that capital improvement expenditures for 1930 would amount to approximately \$1,000,000,000 and might exceed the record for equipments construction in 1923, when the railroads expended \$1,059,000,000.

Robert Maynard Hutchins, former Dean of Law at Yale, was invested Nov. 19 with the robes of office as 5th president of the University of Chicago. He is the youngest president of an American university, being only 30 years of age. Many noted educators attended the ceremony, among whom were 112 college presidents. His father is president of Berea College (Kentucky).

Dr. Julian B. Hubbell, former general field secretary of the American Red Cross and for years an associate of the late Clara Barton, the first Red Cross president, died at his home in Glen Echo, Md., Nov. 19, at the age of 83.

Mrs. Edith Emerson Forbes, daughter of the poet and philosopher, Ralph Waldo Emerson, died Nov. 20 at her home in Milton, Mass. Mrs. Forbes was the mother of W. Cameron Forbes, former Governor General of the Philippines. She was 88 years old.

Frank B. Kellogg, former Secretary of State, received the degree of Doctor of Civil Laws from Oxford University during his recent visit in England.

The American delegation to the 5-power conference on naval limitation and reduction at London in January has been completed by President Hoover, and has been announced by the State Department. The following have been chosen: Henry L.

Stimson, Secretary of State, chairman; David A. Reed (Rep.), Senator from Pennsylvania; Joseph T. Robinson (Dem.), Senator from Arkansas; Charles Francis Adams, Secretary of the Navy; General Charles G. Dawes, Ambassador to Great Britain; Dwight W. Morrow, Ambassador to Mexico; Hugh S. Gibson, Ambassador to Belgium.

Howard Carter has resumed work on Tut-ankh-Amen's tomb, which he hopes to complete by the end of 1930. Four shrines remain to be removed from it. Mr. Carter is also engaged on the completion of three popular volumes on Tut-ankh-Amen.

By unanimous vote, the Senate confirmed the nomination of Senator Walter E. Edge, of New Jersey, to be Ambassador to France, immediately after President Hoover sent the nomination to the Capitol Nov. 21.

Governor Larson, of New Jersey, has appointed David Baird, Jr., of Camden, to fill the seat of Senator Edge until the elections next November.

A gigantic tidal wave, caused by the recent earthquake, hit the coast of the Burin Peninsula, Newfoundland, taking a toll of 36 lives, and causing great property damage.

A furnace boiler in McCrory's 5 and 10 cent store, Washington, D. C., Nov. 21, blew out the fronts of two buildings in the main shopping district, killing 5 persons and injuring 50.

Foreign tourists, among whom were 230,000 Americans, spent \$353,000,000 in France last year and have expended \$1,950,000,000 there since the war, according to estimates from French sources, which have been reported to the Department of Commerce.

Georges Clemenceau, the veteran French statesman, died Nov. 24 at the age of 88, at Paris. He was Premier of France the last year of the World War and is known as the "Father of Victory." On account of his fighting spirit he was often called the "Tiger." In 1922 at the age of 81 he



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made his second visit to the United States. Although he came as a private citizen his tour was a great triumph. He was buried at his old home in the Vendee. The family, servants and a few friends accompanied the body (as he wished), to its last resting place for the simple burial.

President Hoover has asked the Governors of the 48 States to follow the example of the Federal Government in preparing to speed up necessary construction work, thus absorbing any unemployment and contributing to the maintenance of the nation's consuming power.

An additional grant of \$25,000 to Commander Richard E. Byrd's Antarctic expedition has been announced by the National Geographic Society. This supplements \$25,000 previously contributed by the society toward the scientific work of the expedition.

During the fiscal year 328,465,552 passengers were carried on steam vessels. Of that number only 59 were lost at sea, according to a recent report of the Steamship Inspection Service to Secretary Lamont. President Hoover strongly urged a substantial expansion of the service to maintain adequate inspection of steam vessels in the growth of the American Merchant Marine.

The special session of Congress adjourned Nov. 22. The regular session convenes Dec. 2. Although the Senate has devoted 10 weeks to the Smoot-Hawley tariff bill since taking it up on Sept. 12, it seems probable that more time will elapse before the measure can reach President Hoover. Few members of Congress doubt that a bill will eventually be passed.

Senator Francis Emory Warren, of Wyoming, who had served in the Senate longer than any other man in American history, the last Union survivor of the Civil War in Congress and known to his colleagues as "the Father of the Senate," died at his home in Washington, Nov. 24, of bronchial pneumonia.

Vast Soviet invasion has stirred China to unite for defense. Russia holds terri-

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tory west of Khingan range and has advanced 45 miles in the East.

Raymond Hitchcock, musical comedy star, died suddenly at his home in Beverly Hills, Cal., Nov. 25. His age was 64.

The Rev. Dr. Elisha A. Hoffman, world-renowned writer of hymns, died at his home in Chicago, Nov. 25. He was 90 years old. Among his best known hymns are: "What a Wonderful Saviour," "Are You Washed in the Blood?" and "I Must Tell Jesus."

Leaders in agriculture, representing the Farm Board and national farm organizations, the last group to confer with President Hoover in the movement to stabilize industry and sustain prosperity, have agreed upon a program to advance agriculture which would include lower interest rate from government credit agencies for the farmers and the extension of the Federal aid road work so as to facilitate transportation from the farm to the market.

Plans for the construction of four piers of 1,000 to 1,200 feet length in the Little Basin section of Jersey City at a cost of about \$25,000,000 have been announced by the Port of New York Authority and the City Commission of Jersey City.

The greatest expansion program for the American merchant marine yet undertaken has been predicted by Postmaster General Brown, when he announced that bids would be asked for 13 ocean mail routes, three in the North Atlantic. Forty new vessels of 460,000 total gross tons and costing \$250,000,000, will be required altogether.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor

Mrs. Lewis L. Anewalt was the guest speaker at the joint Thank Offering service of the W. M. S., G. M. G., and M. B. of Salem Church, Doylestown, Pa. The meeting was a splendid one, filled with inspiration. "Friendships" was recited

by one of the Mission Band children. Another feature was the singing of "Take My Life and Let It Be" by the Guild girls, as they brought forward their offerings.

Another group was privileged to hear Mrs. Anewalt while she was in Doylestown—the Federated Missionary Societies of the Doylestown Churches. Their annual meeting was held in the Baptist Church with Mrs. George W. Kerr presiding. At this same service, Rev. Mr. Freeman, pastor of Salem Church, presented the film picturing the welcome given the Friendship School Bags by the children of Mexico. During the short business session, Mrs. C. L. Goodling, of Salem Church, was elected president of this active Federation.

The members of the Woman's Missionary Societies and Guild of St. Paul's Church, Butler, Pa., and Rev. F. R. Casselman, pastor, had an interesting Thank Offering week. On Monday, after school, the Mission Band had its ingathering, using the service Love and Praise. A nine-year-old girl, the president, acted as leader and the stories were told by the members. The roll was called and each child brought his or her "best boat" to the front. After all had gone forward, the guests had an opportunity to give an offering. All then rose and sang the offering hymn together. A very fine talk by Miss Alliene S. De Chant, followed by games (Japanese and American) and refreshments closed the afternoon's meeting. On Friday night, the societies had their pre-Thank Offering evening, at which time 3 plays were given—"The Best Boat," "Inviting Mary Ann," and "That Woman." All were well given and heartily appreciated by a fine audience. A silver offering was taken and this was used to pay for the printed services used by the Mission Band of the W. M. S., for all invitations to the Ingathering on Sunday night, for copies of plays, etc., and for flowers used for the Church on Sunday evening (these were later given to the sick).

Sunday evening the W. M. S. had full charge of the Church service. The senior president presided, using the service "The Growing Kingdom," prepared by the General Synodical Secretary of Thank Offering. This service was used completely. The pageant, "Give Thanks Unto the Lord," was rendered at the close. This proved very inspiring and instructive. At the end, all those in the dramatization laid their Thank Offering boxes on the altar and the other members of the W. M. S. and G. M. G. came forward and placed their boxes on the altar. Then the ushers (women) gathered the offerings of the congregation other than the members of the societies. All the evening's offering (except the regular duplex envelopes) was included in the Thank Offering. The secretary of Thank Offering of this Church is a very efficient one. There had been a box in every Church home and an offering came from each. The Thank Offering was large in spite of the poor financial and industrial conditions in the city, and much information was given and many blessings received.

On Dec. 4, Mrs. Francis R. Casselman spoke at the dinner of the Federation of Church Women of Titusville, Pa. Mrs. Casselman was asked to present the work of our denomination.

A MOVEMENT WITHOUT MONEY

(Continued from Page 2)

Presbyterian Church, many of the members have recently subscribed to what they call a standard of "Accredited Christian Homes." The conditions to be met are:

- (1) Family Worship regularly maintained.
- (2) Parents assisting children in the study of Sunday School Lessons.

(3) At least one parent must accompany children to Sunday School.

(4) At least one parent must accompany children to at least one Church service on Sunday.

"Accredited Christian Homes" are likely to become widespread. The plan definitely promotes the project of enlarging, stabilizing and vitalizing the Sunday School, all in order that the entire youth of the nation may be brought under the influence of religion.

Swarthmore, Pa.

PROTECT THE CHILDREN

G. W. Kerstetter

If we save the child from the cigaret habit, we save the child for the Church. Just note the number dropping out of the Sunday School and Church after entering High School. The same is true of the public school. According to the Bulletin of the Bureau of Education, of 1000 boys entering the fifth grade, 830 return for the sixth, 710 are back for the 7th, and 634 for the 8th. Only 342 enter High School, and of that number 139 will graduate; 72 will enter college, and 23 will graduate. So 977 drop out before the completion of their college course. Various reasons are given, but have you ever stopped to think of the number the cigaret has put on the scrap-heap?

Drinking was the curse of man in the past, but now it is the cigaret. Since 1901 the consumption has increased 3,300% until last year it reached the enormous total of 102,765,000,000, or 856 for every man, woman and child. Some of us do not smoke cigarets and so that number is double for many persons.

The nicotine attacks the heart. The acroelin the tiny brain-cells known as the conscience cells, making the boy irresponsible and not to be depended upon. The furfural attacks the lungs, showing an increase in the last five years of 50%. In other words this poison makes criminals out of the boy, as one judge testifies that in 17 years every boy coming before him was a cigaret smoker. In the Reform School of California 98 out of every 100 coming in are cigaret smokers.

The Anti-Cigaret Alliance of America was organized to unite all the forces in an effort to combat these forces which threaten our civilization. By the payment of \$5 any Church, Sabbath School, C. E., W. C. T. U., or other welfare organization can federate and make it possible to function in a more effective way. Individual membership fee is only \$1, and whatever donation you wish to give above that amount.

Now is the time to give, and enable us to work for the Reed Smoot bill which will come up at the next session of Congress in December.

Senator Smoot speaks of its this way: "The bill which I now lay before this body, designed to protect public health and public welfare from further exploitation of irresponsible cigaret interests, provides:

(a.) For the inclusion of tobacco and tobacco products within the scope of the food and drugs act.

(b.) For the amendment of the food and drug act so that claims made for food and drugs products in any advertising medium subject to interstate commerce control should be under the same strict regulation now applied to labels or other descriptive matter on, within, or around the container in which the product is packed."

Now is the time to send your resolutions to your representatives in Washington, asking them to vote for the Reed Smoot bill. It will be the greatest victory we can win for the protection of the child against the misrepresentations of the cigaret companies. One company alone is spending \$12,300,000 this year in adver-

tising, and that they are effective in deceiving the youth and women is evidenced by the fact that the increase for the last few years has been about 9 billions a year. The responsibility rests with the Christian people to rally their forces to eradicate this growing evil and as quickly as

possible to save the oncoming generation. If you do not know where to send it, I would be glad to forward it for you. If you wish to have leaflets on the subject, write for information. I will be glad to help you co-operate.
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THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday in Advent, Dec. 15, 1929

The Christian Spirit in Industry

Deuteronomy 24:14, 15; Ephesians 6:5-9; 1 Timothy 6:17-19

Golden Text: As ye would that men should do to you, do ye also to them likewise. Luke 6:31.

Lesson Outline: 1. The Principles. 2. The Practice.

Our topic takes us into the workshop of the world where the masses of men must labor to earn their living; into the world of machines and money; into the marts of trade and into the realms of commerce. What has our religion to do with these material and economic affairs? Has the gospel of Christ a message for men engaged in the acquisition and distribution of wealth, whether they be rich or poor, capitalists or laborers? A wage adequate to provide for all the human needs of a family, permanent employment for all who must work to live, prevention of child labor, protection from accident and injury, provision for the infirm and aged—are these religious questions?

It is only in comparatively recent times that such questions have been asked. Formerly business and religion lived in separation. Each had its own sphere, and there was no vital connection or relation between them. The one concerned man's worldly interests, while the other dealt with his eternal destiny. And the result of this separation was bad, both for business and for religion.

It was bad because it was not in accord with God's will and purpose, as Christ revealed them. The Master came that men might have life abundant, both here and hereafter. He bade us seek first God's Kingdom and His righteousness, but He also promised that "all these things" shall be added. And a deeper and truer apprehension of His gospel has made us to see its social implications. There are not many today within the Church who would deny that industrial and economic questions are, at bottom, profoundly religious. Nor are there many leaders of industry and commerce who dispute the human and spiritual aspect of their economic problems.

But these problems are vast and intricate. We can find no ready-made solutions of them, whether we search the Bible or history, because they belong peculiarly to our age. They are created by the machine-age, and they tax to the utmost the knowledge and skill of all concerned. And what men need, above all else, to work out a peaceful and just solution of all the problems that vex capital and labor is the spirit of brotherhood.

It is at this vital point that the Church must make its contribution. Not by attempting to formulate definite programs of action. Not by dogmatic decisions of technical questions. We must infuse the Spirit of Christ into the hearts of men. We must teach and preach the principles of His eternal gospel. We must so train our youth that they will clearly understand the bearing of these principles on

our economic order, and on our industrial system. We must lead them into such a personal and vital fellowship with Christ that they will attempt to walk in His way in all the relations of their life.

And that is the challenge thrown out by our topic. We are to study the Christian spirit in industry, not Christian pro-

grams and precepts. Let us ask, first, What is the Spirit? Then, let us note how that spirit shines through the Biblical passages that form our lesson.

1. The Principles. The Christian spirit is the Spirit of Christ. To manifest it in industry would mean that we regard all

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its processes and enterprises from the point of view of their contribution to human welfare. "The Sabbath," said Jesus, "is made for man." Now we know that the Jews regarded their Sabbath as the holiest of all institutions. Nor did the Master deny their belief. But He gave them a new standard for measuring its holiness. And that new standard was human welfare.

Jesus would say the same thing of business and industry. It is made for man. Its primary aim and object must not be to make money, to pay large dividends to the few who own and control it, but to minister to the true welfare of all who participate in it—owners, workers, and consumers. Evidently that is a philosophy of business which is not yet widely held and practiced in the world's work. But it is the direct implication of Jesus' social gospel, and of His belief concerning man.

First, Jesus taught the supreme worth of human personality. They were God's children, and for that reason men were infinitely precious. They were infinitesimal atoms of dust in a vast universe, yet they were made in their Father's image, destined for immortality. They were marred by sin, but beneath its guilt and stain Christ saw vast possibilities of redemption, for whose realization He lived and died. Thus our Lord looked with reverence upon the mystery and majesty of human persons. They alone possessed intrinsic value. All other values are merely instrumental. They must be measured and appraised by the service they render man. And the Master cried woe upon those who would cause even a little child to stumble and fall.

Again, Jesus taught that all men are brothers. They are brothers just because they are the children of God. Hence it follows that all the barriers that divide men into hostile groups and competitive classes are man-made. They separate men whom the deep bonds of their common humanity should unite. They create friction and hate, envy and malice. They are the cause of all our strife—racial, national, social, and industrial.

Yet, though brothers, men are not equal in birth or blood, in strength or skill, in power or possessions. The equality of all men is one of the delusions of democracy. Just the reverse is true. Appalling inequalities exist in God's great family of mankind, just as they do in individual families where parents and children, young and old, strong and weak are living together in the bonds of mutual love. We find these inequalities both among and within the nations of the world. Everywhere we have the rich and strong together with the poor and weak. And the recognition of this fact leads us to another principle of the gospel of Christ.

Jesus taught that, for brothers, the law of life is service, even sacrificial service. In such a world as ours, with all its manifold inequalities, what are the strong to do with the weak? Your answer depends upon your estimate of man. If men are just intelligent brutes, then, why should not the strong exploit and crush the weak? And, in the past, that has been the policy of great empires; nor is it wholly abandoned even today by great captains of commerce and industry. It really is sheer atheism—a declaration that might makes right, and that only the fit ought to survive.

But, what, if men are brothers, as Jesus taught? Then the strong must help the weak to bear their burdens. Not exploitation, but co-operation will be the law of life. That is the law of the family, where each member contributes his share of love and labor, so unequal in proportion, to the well-being of all. That must become the dominant law in God's family of mankind. Men must learn to serve each other in the spirit of mutual love and help.

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Emulation in well-doing and co-operation must supplant competition.

Such, then, are the foundation pillars of the Christian spirit in respect to man. It believes, with Christ, that men are of infinite worth, because they are God's children. It believes, further, that as children, they are brothers, and that the law of life is found in friendly, fraternal co-operation. Obviously, the final root of this social gospel is our faith in God as the Father of all mankind. And if so, nothing will ever be right in this world until men accept these principles of the gospel and order their social life in accordance with them. Until then there must needs be war and strife. Nations will compete for commerce and colonies. Capital and labor will fight for the selfish interests of their respective class.

II. **The Practice.** What about the application of these Christian principles to our modern industry? Are they dominant or dead, recognized or ridiculed?

No brief answer can be given to such questions. There are men, capitalists and laborers, who ridicule them and who would kill them if they could. But there are many more who confess that Christ alone can bring peace and true prosperity into the realm of industry, and who are turning their social creed into social deed. One of the most hopeful symptoms of our time may be seen in the fact that the Christian spirit is being applied to all the problems of our industrial order.

But just what would it mean if all men were to agree to conduct our industry in

a Christian Spirit? Clearly, it would mean a radical change in many of our present practices, but they must be wrought out gradually, in the course of a growing experience guided and controlled by the Spirit of the Master. The important thing is to infuse that spirit into the hearts of men.

That is the meaning of the Biblical passages chosen for this lesson. They are taken from various books, but they all breathe a Christian spirit. They were originally spoken to men that lived in social and economic relations totally unlike ours, but their spirit is applicable to all ages.

Thus, even the old Mosaic law forbade the oppression of poor and needy servants, and it included the foreigners found in this class. It demanded a fair wage from their employers. It insisted that this wage must be paid daily (Deut. 24:14, 15). There is far greater need today for this precept than ever before, because men in power have greater opportunity to oppress the men who must needs work for them to make a living. But the law is no less binding upon a corporation than upon a lowly farmer in Moses' time.

Similarly Paul speaks at a time when slavery was still in vogue. He tells slaves to be obedient to their masters, not "as men-pleasers, but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men" (Ephes. 6:5-9). Surely here is something that belongs to the Christian spirit in industry. And if the Mosaic law applies especially to masters, this Pauline exhortation must be heeded by all Christian workmen, whatever their calling. Slavery has gone, but obedience and loyalty to recognized authority remain. And so does the need of good, honest work.

The last passage is a message to the rich (1 Tim. 6:17-19). Spoken long ago, it has lost none of its force. There were not many rich men then in the Christian brotherhood. Today there are many. They belong to our Churches. They are directors in banks and in great industrial and commercial enterprises. They are the owners of great fortunes. Such men have a wonderful opportunity to manifest the Christian spirit in the acquisition and distribution of wealth. And commensurate with their opportunity is their responsibility. And, we ought to recognize, gladly and gratefully, that many rich men in industry are acknowledging that responsibility and are seeking to discharge it wisely.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Dec. 15—What Have Young People to Give? 2 Cor. 8:1-15

The idea which seems to underlie this topic is that everybody should give something to the advancement of the Kingdom of God. There was a time when it was customary for the head of the house to contribute for the whole family. Indeed Church members were counted not by individuals but by families. According to this practice no one contributed to the Church until he became the head of his own family. Obviously this was a very mistaken policy. Educationally it was very faulty. Giving, like many another, is a grace that must be cultivated. It must be instilled in people when they are young. They must learn and form the habit of giving from childhood up. We can never expect to have great givers unless we train them early in life. Consequently everyone should be taught to give something. This is one of the benefits of the **Every Member Canvass**. This method not only brings in more money, but it develops more givers. It enlists everyone. But ordinarily young people have little, if any, income of their

own. They are dependent on their parents and have not arrived at the stage of self-support. Therefore, it is desirable that parents should give their children a definite allowance and the children should be trained to save sufficient out of the same in order to give something to the Lord. This they should give as their own personal gift. It should be prompted by their love for Christ and the Church, and not by force or coercion. All this implies training and Christian nurture, but this is what the home and the Sunday School and the Young People's organizations are for. There is all too little of this done and consequently our children do not learn to give as they ought.

But young people have more to give than money. When we speak of giving we usually think of it in terms of money. It shows how commercialized we have become even in our Church life and work. The best things which the young people can give are not money values. Like Peter at the Gate Beautiful they can say: "Silver and gold have I none, but such as I have give I unto thee." They have many other gifts besides money which are greatly needed in the Church today. They have

1. **Enthusiasm.** Young folks, as a rule, are full of life and spirit. There is a freshness and buoyancy about them which is always stimulating. It is the perennial flow of this young life which keeps the Church from stagnation. As we grow older we become calmer and more settled. We lose the radiance of life and monotony settles upon us. We move with slower step and are afraid to venture. We assume no risks. Consequently we welcome the fresh ardor and enthusiasm of the young. We invite the venturesome spirit of youth. When the Christian Church was born on the day of Pentecost nineteen centuries ago, the zeal and passion of those people, and they were comparatively young, set the Church on its forward way through the world. There was fire, zeal, earnestness, enthusiasm, which inflamed their hearts and kindled the same spirit in others.

2. **Strength.** The Apostle says: "The glory of young men is in their strength." "I have written unto you, young men, because ye are strong." We speak of the strength of youth. They are strong physically, mentally, socially. Their faculties of body and mind are alert, alive, active. When we grow old our natural strength abates. The eye becomes dim, the step falters, the hand trembles. But the young are strong. They have the power of endurance. They never grow weary. We need strong men and women in the Church. There are burdens to bear, loads to lift, wrongs to be righted. We need broad shoulders, brawny muscles, strong hands to bear and to do the work of Christ.

3. **Vision.** The prophet says: "Your young men shall see visions." The old men dream dreams. They dwell mostly in the past. But the young look into the future, far as human eye can see. "Where there is no vision the people perish." The hope of the Church lies in the future. And the future rests with the young people. This makes for progress. The congregation that has a large host of strong, enthusiastic, far-seeing young people has a future before it. Dr. Edward A. Steiner once said, "The Church of the future is not the Church of the automobile, but the Church of the baby carriage!"

4. **Service.** "And His people shall serve Him," wrote St. John when he described the ideal condition of human society. The young people can give service. They can give themselves. They can dedicate their young lives to the service of Christ. Nothing is more beautiful or worth while than this. Do not wait to give Jesus the fag-end of your life—after your days are well spent—but give Him your heart's best love and your hands best service while

the dew of the morning is still upon you. The night cometh when man works no more.

Such as you have give unto the Lord. Do not wait for some better or bigger thing to give Him. Your stock and store shall be multiplied as you give of such as you now have. Give service and you shall be able to serve Him more and more. Give strength and ardor and "as your days so shall your strength be." Give yourselves and you shall find yourselves richer, better, nobler. "Give, and it shall be given unto you." Give the best and the best will come back to you.

BOOK REVIEWS

The Book of Job, by Prof. Newton Wray, D.D. Published by Hamilton Brothers. 218 pp. Price, \$2.

The author wrote the book whilst passing through dense shadows and hopes that the book will bring comfort and solace unto many who are called upon to bear many burdens beyond their control. It is a book for the laity as well as for the clergy. The first part of the book sets out very clearly the character of Job and his dialogues with his three friends, with Elihu and his interview with God. This work is well done and any person desiring to make a study of the book will find this portion of the book helpful. The second part of the book has chapters on the following subjects: "The Immemorial Cry of the Race," "The Sovereignty of God," "The Divine Answer to Human Bewilderment," "The Ministry of Pain," "A Lesson in Sanctification," and "Immortality." These subjects are related to the experience of Job and have much homiletic material. The author at times goes on an excursion in his thinking to criticize certain doctrines that may not seem orthodox. A person may not agree with him on such doctrines as fallen angels and his arraignment of the doctrine of evolution but, nevertheless, in the book we have another valuable contribution to the study of the life and experience of Job.

—P. J. D.

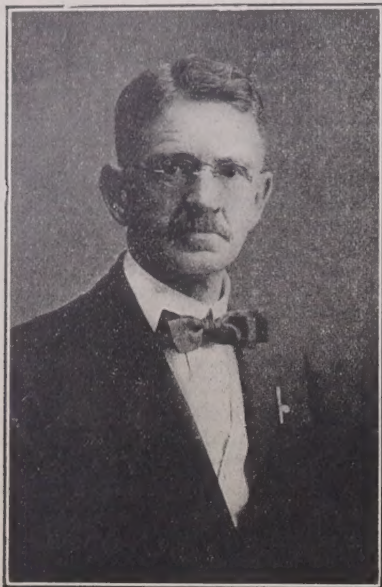
OBITUARY

THE REV. EDGAR SCHAFF HASSLER

Rev. Edgar Schaff Hassler was born at Mercersburg, Pa., Sept. 25, 1856. He was one of 3 children born to the Rev. Jacob and Matilda (Stenger) Hassler. He was graduated from Marshall College at Mercersburg and from the Theological Seminary at Lancaster, Pa. After his graduation from the Seminary he taught school in the Butler, Pa., High School for 2 years.

In 1884 he accepted a call to his first charge at St. Clairsville, Pa., where he served for 4 years. The next 5 years were spent in the Braddock Charge, where a new Church was built. In 1893 he accepted a call to Meyersdale, where he labored for 10 years. His next field was Grove City, which charge he served 9 years. In 1912 he was called back to the Meyersdale Charge for 2 years. In 1914 he took charge of the Reformed Church at Uniontown, O., and remained there until 1919, when he received a call to the Reformed Church at Shelby, O. During his pastorate here the Church was rebuilt and modernized. The work of the congregation was well organized and an efficient program was carried forward.

Rev. Mr. Hassler was married June 8, 1887, to Miss Rilla Prugh at Dayton, O. The following children were born to this union: Markel and Helen, who reside at



The Rev. Edgar Schaff Hassler

Shelby; J. P., P. C. and E. S., Jr., all of whom reside at Grove City, Pa.; Mrs. C. M. Weyrick and Donald, residing at Akron, and David, who resides in New York City. He also leaves to mourn his unexpected death, one brother, W. S. Hassler, of Ft. Loudon, Pa.; one sister, Miss Miriam Hassler, of Washington, D. C., and an adopted sister, Mrs. Paul Gerhard, of Sendai, Japan.

Rev. Mr. Hassler was recognized as a leader in the religious and civic life of Shelby. During his pastorate he at one time or another held every office in the gift of the local Ministerial Association. In the 1927 primary his name was written in upon the ballots to such an extent as to give him the nomination for Mayor of the city. At the election which followed he was elected by a large majority. Again at the election of last November he was re-elected by an overwhelming majority. He was held in such esteem that business houses were closed and the city virtually bowed in mourning during the time of the funeral services.

After conducting the regular mid-week services on Thursday evening, Nov. 14, he conducted the weekly choir rehearsal, then went to his study and wrote an article for the local papers relating to the activities of the various Church organizations during the week. He retired rather late. At 2.30 he awoke feeling ill with what seemed like a slight attack of indigestion. After resorting to home remedies without relief a doctor was summoned, but almost imme-

diately after his arrival Rev. Mr. Hassler passed away after an illness of about one hour, the cause of his death being given as angina pectoris. His age was 73 years, 1 month and 20 days, but in appearance and action he would easily have been taken for a man of 60.

Funeral services were held from the Reformed Church at Shelby, Monday afternoon, Nov. 18, at 2 o'clock. Rev. D. B. Young, a local minister of the Lutheran Church, had charge of the services. Rev. Conrad Hassel, of Clyde, O., represented Northwest Ohio Classis, substituting for the president, Rev. V. J. Tingle, who is recovering from the results of an operation. Brief addresses were given by Rev. Geo. W. Good, of Upper Sandusky, O., a friend of the family, and by Dr. Young, of Shelby. Twenty ministers of various denominations were present at the services. Interment in the Shelby Cemetery. The 6 sons acted as pall bearers.

The Shelby Ministerial Association in a resolution sent to the bereaved family, recognized the great loss sustained by the family, the Church, the community and the Association, and beautifully expressed the love and esteem in which Rev. Mr. Hassler had been held by his host of friends.

—G. W. G.

REV. SAMUEL ZWINGLI BEAM, D.D.

On the morning of Armistice Day, Nov. 11, from his home in Tiffin, O., the Rev. Dr. Samuel Z. Beam, Ohio Synod's "grand old man," entered the life of the "Beautiful Land on High." The end came after a few months of pronounced ill health and confinement to his home, but after 92 years, 6 months and 3 days of life in the world. Dr. Beam was for a time, we believe, the oldest minister in the Reformed Church. He came up from "the green-walled hills of Maryland," having been born at Langanore Mill, near Frederick. At the age of 13 he was confirmed at Emmittsburg, Md., by the Rev. Dr. George W. Aughinbaugh; at 14 he clerked in a store; at 18 he taught school; at 19 he entered Heidelberg College through the persuasion of its president and his own uncle, the Rev. Dr. Moses Kiefer. He graduated from this institution with the degree of A.B. in 1830, and was therefore for some years prior to his death its oldest living alumnus.

At the outbreak of the Civil War young Beam was a student of theology, but at President Lincoln's call for 75,000 volunteers he enlisted for 3 months, and when the President issued his second call for 300,000 volunteers he re-enlisted for 3 years. It was while serving as sergeant in Company A that he was wounded at Mechanicsburg Gap, Va., losing the greater

part of his left hand. Honorably discharged from military service, he re-entered Heidelberg Theological Seminary, from which institution he was graduated, and on May 27, 1862, was licensed to preach by the Ohio Synod. His first charge was at Ida, Mich., where he confirmed and later married Miss Frances E. Rauch, daughter of Capt. J. H. Rauch. A long, happy and greatly blessed married life followed; only last May the aged couple quietly celebrated the 65th anniversary of their wedding. Through the trials, hardships and sometimes genuine sacrifices incident to pioneer missionary work and the low salaries of that day, these faithful workers went steadily on serving charges in Michigan, Pennsylvania and Ohio. But with the opening of their pastorate in Apple Creek, Ohio, in 1903, the minister's health broke, compelling him to relinquish further pastoral labors. However, for 21 years thereafter he was the efficient, loved and greatly respected stated clerk of Ohio Synod.

Dr. Beam was often honored by his Church: 5 times he was president of Classis; once president of Pittsburgh Synod and once of Ohio Synod; the stated clerk of Eastern Ohio Classis; one of the organizers and the president of Pittsburgh Synod's Board of Missions and Church Extension, and the writer of its constitution; a member of the Board of Directors of St. Paul's Orphans' Home; a member of the Board of Visitors of the Theological Seminary at Lancaster, Pa.; 4 times delegate to the General Synod. The degree of Doctor of Divinity was conferred upon him by Wittenberg College in 1888.

Dr. Beam was the author of many articles and poems which have appeared in the various publications of the Church; 25 of his articles appeared in the "Reformed Church Quarterly Review." One of his poems, written for the occasion and set to the tune "Ellers," was used in the dedication service of Trinity Church, Tiffin, last May, and was printed in the "Messenger," which was always happy to use Dr. Beam's contributions both in poetry and prose.

The richest contribution which Dr. and Mrs. Beam made to the Kingdom of God, and at the same time the most rewarding to them, was their splendid family of ministers, missionaries and teachers: Rev. Henry L. Beam, D.D., Prof. of English Bible and Registrar, Heidelberg College; Mrs. Anna M. Adair, who died last May, the wife of the sainted Rev. E. M. Adair, Ph.D.; J. Albert Beam, M.D., Missionary to China, now Prof. of Biology and Geology, Cumberland University, Lebanon, Tenn.; Rev. George T. N. Beam, pastor of St. Paul's Church, Bellevue, Ohio; Miss Mary H. Beam, principal of the College Hill School, Tiffin. The grandchildren of the family are in turn devoting themselves to definite Christian service.

The funeral service was held on Wednesday, Nov. 13, in Trinity Church, Tiffin, O., Dr. J. O. Reagle, pastor, where, as his health allowed, he was a regular worshiper—his presence and example and his words always an inspiration to the minister and the membership of the Church. Many ministers of our own and other denominations were present in the service. Rev. Dr. D. Webster Loucks paid tribute to Dr. Beam as a proclaimer of the truth; a living witness of the Gospel of Jesus; a preacher sustained through fellowship with the prophets of old and with his Master; and a co-worker in a great partnership, Christ Jesus the Senior Partner. President Dr. C. E. Miller spoke feelingly of the honor Dr. Beam had brought to Heidelberg College, through his estimable Christian character, his life-long studious habits and scholarship, his life devoted to service for others, and by living under the shadow of his Alma Mater during the last years of his life, for his presence was as a benediction.

—J. O. R.



The Rev. Samuel Zwingli Beam, D.D.